THE KEY TO THE KINGDOM

CHARLES E. BRADT

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The Key to the Kingdom

An Exposition of the Great Commission

BY

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To My Wife

Whose Intelligent Interest in the World's
Great Need, has Prompted Many, Myself Among
the Number, to Study, Believe in,
Pray for, and Give to Both Home and
Foreign Missions
With Increased Zeal and Devotion

PRE-VIEW.

The prayer of every true Christian is, "Thy kingdom come, Thy will be done in earth as it is in Heaven." The church has been organized to prepare the way, and hasten the day of the coming King and Kingdom. The church in its work is successful only as it is instrumental in doing this. Jesus Christ said unto His disciples, "I will give unto you the keys of the Kingdom of Heaven and the gates of hell shall not prevail against you." Did He fulfill His promise? If so, where are the keys, and what are they?

I have had a settled conviction for years that the secret of all successful christian work is found in literally obeying the commands of Christ to His followers. I have also come to believe that all of these commands receive their true setting and sanction in the light of His latest and greatest command known as The Great Commission. When one comes to acknowledge and obey that command he is furnished with a proper stimulus to obey the other commands of Christ, such as, to pray; to be

filled with the Spirit; to have faith, hope, love; to search the scriptures; to go, give, work, deny self; in fact, all of the teachings of the Lord Jesus, the observance of which would help to cause God's Kingdom to come. There is an adequate occasion then which naturally calls forth the exercise of all of the Christian graces and services which the Lord commands, yet which are utterly impossible to develop properly until the Christian comes into sympathy with the peculiar enterprise of God to save a lost world, for which He gave His own life.

I propose to show that the Key to the Kingdom of God hangs on the golden chain of obedience to the Great Commission of Christ. That Commission reads: "And Jesus came and spake unto them saying, All authority hath been given unto me in Heaven and in earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always even unto the end of the world." (Matt. xxviii: 18-20.)

I mean by "The Key to the Kingdom of God," that which will introduce this world,

with all of its peoples and nations, into God's Kingdom, and bring that Kingdom, with all of its riches and glory into the hearts and lives of the people and nations of this world. I say, that key hangs upon the golden chain of obedience to the great commission. Let us examine the chain to find the key, and apply the key to see if it fits. This is a labor sadly neglected even in our day. When John Calvin in his commentary reached Matt. xxviii: 18-20, containing the Great Commission and its blessed promise, he passed over it as without significance. The great body of the church of Christ have for the most part done the same thing. They not only have done so, they are doing so today. One-third of our churches and two-thirds of our church members, practically, give not a cent nor an intent, not a care nor a prayer for two-thirds of the human race who are living now without Christ and hence without hope and without God in the world.

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CONTENTS.

CHAPTER.		PAGE.
I.	The Key Opens the Door to the Throne	15
II.	The Key Opens the Door to the King's Vestry	33
III.	The Key Opens the Door to the King's Council Chamber	57
IV.	The Key Opens the Windows of Heaven	76
V.	How to Apply the Key	101
VI.	Who Holds the Key	128
VII.	The Triumph of the Kingdom	142

INTRODUCTION.

BY A. W. HALSEY, D. D.

"I love thy Kingdom Lord
The House of thine abode,
The Church our blest Redeemer saved
With His own precious blood."

Many generations of devout believers have sung these words without realizing how narrow is that conception of the "Kingdom" that makes it synonymous with the Church. It is doubtful if any Twentieth Century singer will thus limit the scope of the Kingdom.

The Church has at last awakened to some adequate realization of the world embracing nature of that Kingdom "whose dominion is to be from sea to sea and from the river unto the ends of the earth."

Twice only in the teachings of Christ does the word Church occur, but His entire ministry as recorded in the Gospels seems dominated by the thought of that Kingdom which finds its final expression in those masterful words now the inspiring cry of thousands. "Go ye into

all the world and preach the Gospel to every creature."

To ascertain where the Key is and to unlock the double closed doors of this Kingdom and to awaken in others some idea of its priceless value, is a task of no mean order. Yet this is the high and holy ministry enjoined by the providence of God upon the Church of today.

We may not altogether agree with the ardent student volunteer who raises his banner with the legend upon it "The Evangelization of the world in this generation," but we must admire his enthusiasm, his faith, his chivalric daring, and we must admit the possibility of his plea when we contrast the feeble instrumentalities put forth with the large results attained within a generation on the shores of the Victoria Nyanza and Nyassa lakes or the transformation wrought in fair Formosa or the pentecostal ingathering witnessed in Manchuria and Korea. The Church has indeed been taught by Her divine Lord, that "Obedience to the Great Commission" is "the secret of all successful Christian work."

The history of modern missions, the new Acts of the Apostles, no less than the history of God's dealing with His ancient people as

recorded in the books of the Old and New Testaments, emphasizes anew that obedience to His greatest command brings the largest blessing.

The Church like Israel of old has been slow to learn this lesson. Jonah has had as many successors as critics, the one quite as harmful as the other. The modern missionary has left an apathetic and unbelieving Church without excuse. The facts verify the promise. Esther pleading successfully with the King of Kings for her people finds a parallel in Ann Judson, with her believing prayers for Burmah; Elisha asking for a double portion of the spirit of Elijah has a true successor in Hudson Taylor on his knees before a map of China beseeching God for power to storm this stronghold of Satan; Daniel because of his obedience is able to understand what the will of God is, but so is Mackay of Uganda able to endure the wrath of the King and enlighten his understanding regarding the Scripture.

If the Church at Antioch received "showers of blessing" because it first truly interpreted the meaning of the word "Christian," so also can the little group of disciples at Hernhutt or Hermansburgh, or the First Presbyterian

Church at Wichita, or the Central Church at New York, or scores of other churches in many denominations throughout the land attest the fidelity of God to His promise. "Prove Me now herewith saith the Lord of Hosts and see if I will not open the windows of Heaven and pour you out a blessing."

The experimental stage is passed. That Church reaps the richest blessing which seeks to bless others. A prominent church in New York City recently celebrated the twentieth anniversary of its present pastorate. In twenty years one million and a quarter of dollars had been contributed by the church. One million of this was spent on objects outside of itself—City Missions, Home Missions, Foreign Missions. Need it be said that the church has been a great power for good in the community?

It is the divine law, and when the whole church recognizes its obligation the Kingdom of God will be established. "The time is short, the work vast, the reward great, the Master urges."

A. W. Halsey.

CHAPTER I.

THE KEY OPENS THE DOOR TO THE THRONE.

Obedience to the Great Commission is the key that brings us into the presence of the King on His throne, enabling us to prevail with Him in prayer for the salvation of a lost world.

The case stands just this way: unless we can come into the presence of the King on His throne, we cannot prevail with Him in prayer for the salvation of a lost world. But we cannot, we will not go thus into His presence unless we are willing to obey the Great Commission. Then we can and then we will go into His presence.

Our illustration is that of Queen Esther. Mordecai knew very well that Esther must go personally into the presence of king Ahasuerus if she would prevail in prayer with him in behalf of the people. He knew also that she would not thus go into the king's presence unless she had the burden of the people's salvation upon her heart to the extent that she would obey him, i. e., be willing to lay

down her life for them. Then she could and then she would go before the king. It is just so with us today.

1. That this is true we are plainly taught in God's word.

Christ says, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." What does it mean to have Christ's words abide in us and for us to abide in Christ? It means to obey Him. Christ Himself leaves us in no doubt on this point. He says, "If ye keep my commandments ye shall abide in my love," i. e., in me. He says again, "He that hath my words and keepeth them, he it is that loveth me and I will manifest myself unto him." Thus we have it very clearly taught that to obey Christ is to gain admission into His presence and prevail with Him in prayer. Now Christ's latest and greatest commandment to the christian is to carry the Gospel to every creature. Christ's last words were: Ye shall be my witnesses both in Jerusalem and in all Judea, and Samaria, and unto the uttermost part of the earth. And when He had said these things, He was taken up, and a cloud received Him out of their sight. (Acts 1:8-9.)

But we do not have to go outside of the very words of the Great Commission itself to find scriptural support for this proposition. Christ says, "All authority hath been given unto me in Heaven and in earth." There is the King on His throne. Then he says, "Go ye into all the world . . . and I will be with you unto the end of the world." There is admission into the presence of the King, and the King's power vouchsafed, conditioned on obedience. When Christ says, "Go ye and lo I am with you," it is just another way of saying, "Go and lo! you are with me having almighty power." This is a very important fact, for

If God's Kingdom is ever to come in the world, or the world into the Kingdom, God's people must get access to the throne of the King, and come into communion with Him; in other words, be possessed of the power of prevailing prayer. For God says, "I will yet be entreated of concerning this thing." God says, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possessions." He says, "Seek and ye shall find; but seek ye first the Kingdom of God." He says, "When

thou prayest, pray, Thy kingdom come; Thy will be done in earth as it is in heaven." He says, "Pray ye the Lord of the harvest that He will send forth laborers into the harvest." This we will not do, we cannot do, until we can get into His presence; and we cannot get into His presence as christians until we are ready to obey the Great Commission, for He has promised His All powerful presence on no other condition than that of obedience.

2. This is true in the very nature of the case. How can the Church of Christ come into the real secret presence of the King of Glory as long as she is indifferent to the dearest desire of His heart, and the cause for which He gave His life? How can she hold real communion with Him with whom she has no real practical sympathy as regards the great concern of His soul? Such a thing is impossible. There is no such thing as communion with God today that enters into the deep flowing current of His life, apart from a longing for the world's salvation that means a willing obedience to go to the uttermost parts of the earth, if necessary, to preach Christ's Gospel to every creature. And I bring the charge against the church today, that as a body she does not know what

prevailing prayer is; as a church she is not praying in the real scriptural meaning of prayer. The secret of it all is, she is not obedient to Christ's command to go into all the world and preach the Gospel to every creature. Until she is willing to obey, she cannot and will not pray, except as the Pharisee prays, "I thank thee that I am not as other men are;" or as the returning prodigal and the penitent backslider prays, "God be merciful to me a sinner!" But Christians have no business to stop at such prayers.

When the church gets the world on her heart, immediately that burden will bring her to her knees in unselfish prayer: at once it will bring her into sympathy with Christ, and hence, it will bring her into the very presence of the King; then she will pray and pray prevailingly. We read: "Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. Now it came to pass on the third day, that Esther put on her

royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight: and the king held out to Esther the golden scepter that was in his hand. So Esther drew near, and touched the top of the scepter. Then said the king unto her, What wilt thou, Queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." That is our illustration.

See Moses trudging up the mountainside with the burden of the people's salvation upon him. Where is he going? To meet God. And he meets Him. We hear him cry: "If thou wilt forgive their sin! If not, blot me I pray thee out of the book which thou hast written." That is like Esther going in before the King on his throne, saying: "I will go in unto the King, and if I perish, I perish." Moses had left all to follow Christ, to go to the uttermost part of the earth with Him for the salvation of a lost race. Hence it is, he comes into the presence of the King, and beholding the glory of God, he is changed into His very likeness,

so that the children of Israel could not steadfastly look upon him; and pleading with God in prayer, he saves a race and organizes the Kingdom of God on earth.

See Abraham rising up early to climb the mountain. What for? To meet God! He has the burden of the world's salvation upon his heart: for his son Isaac was to be laid upon the altar, and in Isaac was the seed to be called which should bless all nations. *He* meets God also; he prevails with God in prayer, too. He is called the Friend of God, and Father of the Faithful, whose seed is coming to be as the sands of the seashore for multitude,—the seed of the Kingdom of God.

See John Knox wrestling with God for Scotland until he is ready to die, praying, "Oh God, give me Scotland or I die." He had come into sympathy with the Son of God, who sweat great drops of blood in prayer for the lost world, and hence he found access to the throne and prevailed with God in prayer. Hence John Knox is called, "The man of God, the Light of Scotland, the Comfort of the Kirke, and the Mirror of Godliness;" to whom God gave Scotland in answer to prayer, and

through whom the Kingdom of God has received an innumerable host of citizens.

See Livingstone, away off there in Africa dying upon his knees, crying, "All I can add in my solitude is, may heaven's rich blessings come down on every one who will help to heal this open sore of the world!" This man, like the others who were obedient to the great commission, was given access to the throne of grace, in accordance with the promise of the King. When Stanley found him down there in the forests of Africa, he thought he had seen a celestial being. He had, too; one who had stood in the very presence of the King of Heaven. And, "Why was it," asks one, "that in ten years after Livingstone's death, Africa made greater advancement than in the previous ten centuries? All the world knows that it was through the vicarious, prevailing prayer of one of Scotland's noblest heroes."

Yea, these men, and others like them, not only get into the secret presence of the King, but they get what they ask; they enjoy the privileges of prevailing prayer. They get within the Kingdom, and get the Kingdom within them, and help make it possible for the Kingdom of God to come into the world.

Look at Pastor Harms. Coming into the Hermannsburg parish with his soul on fire for the salvation of a lost world, he urged his people to undertake a mission to the heathen. They showed a willingness to obey. But how? They were poor. "Pray," said Harms, "pray." And they came into the presence of the King and urged God to extend His Kingdom until their work is one of the marvels of the age. "Six shillings from a widow, a sixpence from a laborer, and a silver penny from a little child," were the first gifts. Then "men as well as money began to be offered for the work, until a little company stood ready to go wherever God would send them, asking only to be sent to the field of greatest need. The field chosen was a district in Southern Africa. Then a party of converted German sailors arrived in the village, asking Pastor Harms to send them to Africa under the care of his missionaries. Then no less than sixty peasants immediately came forward and asked to be sent as colonists." Here was a stupendous enterprise. How could it be carried out? It called for large resources. Harms said, "No one encouraged me, but the reverse. Even the truest friends and brethren hinted that I was

not in my senses." But, says he, "I knocked hard upon God. I prayed fervently to the Lord and laid the whole matter in His hands. As I arose from my knees at midnight, I said with a voice that almost startled me in the quiet room: 'Forward now, in God's name!'" The result? His obedient spirit to the heavenly commission brought him into the very presence of the King. As a prince he wrestled with God and prevailed.

"Seven years after the first missionary sailed," says one giving a history of this work, "the congregation at Hermannsburg was able to make the following remarkable report: In the home land they owned, and had in successful operation the mission house occupied by forty-five students; the refuge farm, an asylum for discharged convicts occupied with twenty inmates; a mission farm and a printing house. In Africa, they owned 40,000 acres of land, occupied by eight stations, at each of which comfortable houses and workshops had been erected and one hundred of their own number were already on the foreign field. Besides this they owned a ship and published a missionary magazine." All brought in seven years through prayer by a pastor and his people who set

themselves to seek first the Kingdom of God. Thus does God hear the prayers of those who obey Him.

Why is it that the church of Jesus Christ is without power in prayer, today, as is manifestly the case? It is because she is out of sympathy with the will and work of the Great Head of the Church. When the church gives less than two cents a week per member to extend the work for which the Son of God gave every drop of blood in His body, she may, with such a performance, fool herself and some others, into the belief that she is interested in the extension of the Kingdom of God among men, but she cannot fool God. The Protestant Christians of the United States were worth last year, 1903, $23,000,000,000. They added to their permanent wealth last year $725,000,000. All they gave last year to save two-thirds of the human race for time and eternity was one-twelfth of one-tenth of the increase of their permanent wealth. The church is not in sympathy with God in this work and hence her prayers rise no higher than her head. Jesus Christ said, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." If we abide in

Jesus Christ we will be in holiest harmony with the great heart of the Son of God which broke sorrowing for a lost world. If His words abide in us, we will be obedient to the dearest desire and clearest command of the Son of God, who has all power in heaven and earth. Then, and not until then, can we pray, "Thy kingdom come, Thy will be done in earth as it is in heaven," and get an answer to our prayers. But then, we can.

Dr. Van Dyke in his little book entitled "The Other Wise Man," tells us how there was a fourth wise man who knew about the birth of Christ the King. His name was Artaban. Ten days before the three wise men started on their journey from the East to find the King and bring presents and worship to Him, Artaban sold all his large property and converted his wealth into three great gems, a sapphire, a ruby, and a pearl; these he meant to present to the King along with the gifts of his companions, whom he expected to accompany to Bethlehem. The three other wise men had agreed to wait for him to join them at Borsippa, ten days after they saw the star appear. If at that time he did not come they would start on their journey without him. He made all

haste to arrive at the appointed place. But just as he was approaching within a few miles of the place, where he was to meet his companions, after a ten days' hard riding on his faithful horse, he found, lying right across his path, a man whom he thought to be dead. He turned to leave him and hasten on his way, lest he should be too late to go with the other wise men to find the new born King. "But, as he turned, a long, faint, ghostly sigh came from the man's lips. The brown, bony fingers closed convulsively on the hem of the Magian's robe and held him fast.

"Artaban's heart leaped to his throat, not with fear, but with dumb resentment at the importunity of this blind delay.

"How could he stay here in the darkness to minister to a dying stranger? What claim had this unknown fragment of human life upon his compassion or his service? If he lingered but for an hour he could hardly reach Borsippa at the appointed time. His companions would think he had given up the journey. They would go without him. He would lose his quest.

But if he went on now, the man would surely die. If he stayed, life might be restored. His

spirit throbbed and fluttered with the urgency of the crisis. Should he risk the great reward of his divine faith for the sake of a single deed of human love? Should he turn aside, if only for a moment, from following the star, to give a cup of cold water to a poor, perishing man?

" 'God of truth and purity,' he prayed, 'direct me in the holy path, the way of wisdom which Thou only knowest.'

"Then he turned back to the sick man."

Owing to this deed of charity Artaban was too late to accompany the wise men on their journey to Bethlehem, and one of his gifts for the King had to be used. But he set out alone bearing the other two gems. When he arrived in Bethlehem, Joseph and Mary had taken Jesus and fled to Egypt and the officers of Herod were just beginning their awful slaughter of the innocents. He heard the cry go through the streets! "The soldiers! The soldiers of Herod! They are killing our children!" A mother with her little babe in her arms implored his protection. What should he do? what could he do? He took one of the gems which he had bought to present to Christ the King and bribed the officer to pass by that mother's babe.

Now he prayed: "God of Truth forgive my sin. Two of my gifts are gone. I have spent for man that which was meant for God. Shall I ever be worthy to see the face of the King?"

Bearing his other gift he started for Egypt. There he learned from a Hebrew Rabbi that those who would seek for Christ the King would do well to seek him among the poor and lowly, the sorrowful and the oppressed. For thirty-three years he sought Him thus, all the time ministering to the needs of the afflicted and distressed. One day, an old man, he found himself in Jerusalem, and saw great crowds going all in one direction. Artaban asked whither they were going?

"'We are going,' they answered, 'to the place called Golgotha, outside the city walls, where there is to be an execution. Have you not heard what has happened? Two famous robbers are to be crucified, and with them another, called Jesus of Nazareth, a man who has done many wonderful works among the people, so that they love him greatly. But the priests and elders have said that he must die, because he gave himself out to be the Son of God. And Pilate has sent him to the cross because he said that he was the King of the

Jews.' . . . Artaban's heart beat unsteadily with that troubled, doubtful apprehension which is the excitement of old age. But he said within himself: 'The ways of God are stranger than the thoughts of men, and it may be that I shall find the King at last, in the hands of His enemies, and shall come in time to offer my pearl for His ransom before He dies.'

"So the old man followed the multitude with slow and painful steps towards the Damascus gate of the city. Just beyond the entrance of the guard-house a troop of Macedonian soldiers came down the street, dragging a young girl with torn dress and dishevelled hair. As the Magian paused to look at her with compassion, she broke suddenly from the hands of her tormentors, and threw herself at his feet, clasping him around the knees. She had seen his white cap and the winged circle on his breast.

" 'Have pity on me,' she cried, 'and save me, for the sake of the God of Purity!' "

Artaban trembled. A struggle was going on in his breast. Then "he took the pearl from his bosom. Never had it seemed so luminous, so radiant, so full of tender, living lustre. He laid it in the hand of the slave.

" 'This is thy ransom, daughter! It is the last of my treasures which I kept for the King.' "

Just then the earth quaked and a tile from one of the buildings fell and struck the old man on the temple. As he was dying, those who stood near turned to listen to a voice which said: "Come ye blessed of my Father, enter into the Kingdom prepared for you from the foundation of the world. For I was hungry and ye gave me meat, I was thirsty and ye gave me drink. I was a stranger and ye took me in; naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me."

"Then the old man's lips began to move, as if in answer, 'Not so, my Lord! For when saw I thee an hungered and fed thee? Or thirsty, and gave thee drink? When saw I thee a stranger, and took thee in? Or naked and clothed thee? When saw I thee sick or in prison, and came unto thee? Three-and-thirty years have I looked for thee; but I have never seen thy face, nor ministered to thee, my King.'

"He ceased, and the sweet voice came again.

" 'Verily I say unto thee, inasmuch as thou

hast done it unto one of the least of these my brethren, thou hast done it unto me. Inherit the Kingdom prepared for you from the foundation of the world.'"

CHAPTER II.

THE KEY OPENS THE DOOR TO THE KING'S VESTRY.

The proposition which we shall consider in this chapter is, Obedience to the Great Commission is the key that opens the door into the vestry room of the King and secures the investiture of power,—the anointing of the Holy Ghost.

The case is simply this: unless we are invested with the authority of the Holy Spirit we will have no power to prevail with mankind to enter into the Kingdom of God. But we cannot, we will not receive this investiture of power, unless we are willing to obey the Great Commission and go with Christ unto the uttermost part of the earth to preach the Gospel unto every creature. But whenever we are practically willing thus to obey, then we will receive this power.

Our illustration is that of Elisha going with Elijah. Elijah knew that Elisha could not receive a double portion of his spirit, i. e., be

clothed with his mantle and invested with his power unless he was practically willing to go with him all the way to the end. But *then* he could and *then* he would receive such an investiture. It is just so with us today if we would be clothed with the Spirit of Christ.

1. That this is true we are plainly taught in God's Word. The Great Commission itself is our authority. Christ said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, . . . and lo, I am with you." That is, "My almighty power shall rest upon you when you are willing to carry out this command." All power, the power of God, is the power of the Holy Spirit, which Christ had without measure, and which He here promises His disciples upon condition of their obedience to the great commission.

(1.) The great need of the church today is the power of the Holy Ghost. We must have the Holy Spirit if the Kingdom of God is ever established in the earth. For the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost. It is not by might, nor by power (military or civil) but by my Spirit, saith the Lord. The

fruits of the Spirit are: love, joy, peace, long-suffering, gentleness, meekness, temperance, faith. They are all necessary to the coming Kingdom. The disciples said unto Jesus just before His ascension, "Wilt Thou at this time restore again the Kingdom to Israel? Jesus said, It is not for you to know the times or the seasons which the Father hath put in His own power; but ye shall receive power after that the Holy Ghost is come upon you." That is, the coming of the Kingdom of God in the earth is conditioned upon the coming of the Holy Spirit in Christ's disciples with the Almighty power of God. This is their investiture.

(2.) But the anointing of the disciples of Christ with the Holy Spirit is conditioned upon the willingness of Christ's disciples to go into all the world and preach the Gospel unto every creature. God says, "My people shall be willing in the day of My power"; and unless they are willing thus to obey Christ, the power of Christ will not rest upon them, and the Kingdom of God will not come.

Look at our illustration. Elijah and Elisha were at Gilgal. Gilgal means a rolling away. It was one in name with the place where the

Children of Israel had made their covenant with God immediately after entering the promised land. It suggests the place of Israel's acceptance of Jehovah as their God, and where God in consequence rolled away their reproach and sin. Elijah put Elisha to the test at this place. He said, "Tarry here I pray; for Jehovah hath sent me to Bethel." This is just where many Christians tarry. They never get farther than Gilgal, the place where they were converted. Their only experience is their birthday experience. They seem to think that is all there is to the Christian life. They do not even join the church. Have they not been converted? Are they not children of God? Is that not enough? They are satisfied to stop at Gilgal. They know nothing of the power of the Holy Spirit. But Elisha was not like that. He said, "As Jehovah liveth and as my soul liveth I will not leave thee, so they went down to Bethel."

Bethel means the House of God. It was the place where Jacob saw, in his vision, a ladder set up on the earth and the top of it reached to heaven: and behold the angels of God ascending and descending upon it. And Jehovah stood above it. Elijah put Elisha to

another test at this place. He said, "Tarry here I pray thee for Jehovah hath sent me to Jericho." This is just where a great many Christians tarry,—at Bethel. They go as far as to join the church, and then they sit down and go to sleep. They have presented to them in God's house, visions of heaven and God and the holy angels. They build for themselves and their children beautiful temples to sit in. They organize a worship and service that is aesthetical and artistic in a high degree. But they know nothing of the power of the Holy Ghost to transform their own lives, nor through them to transform the lives of the multitudes either in their own community or elsewhere. They are salt, but not salt of the earth; they are a light, but not the light of the world; they are leaven but not leaven to leaven the lump of humanity. Their light is under a bushel, their salt is barrelled up in the church, the leaven is not mixed with the meal. So far as His power manifested in their lives is concerned, they know not whether there be any Holy Ghost. They stop at Bethel. Two-thirds of the members of our churches do not give a cent for the salvation of two-thirds of the human race. But Elisha was not like these.

He said to Elijah: "As Jehovah liveth and as my soul liveth, I will not leave thee." So they came to Jericho.

Jericho means fragrance. It is called in the Scripture the city of palm trees. Elijah put Elisha to the test here. He said, "Tarry here I pray thee for Jehovah hath sent me to the Jordan." We have quite a large number of Christian people who live in Jericho. Their lives are fragrant and beautiful in no small measure. If they are not like the shadow of a great rock in a weary land, they are at least like a city of palm trees to add shade and beauty to a fertile valley. If they are not like a city set on a hill which cannot be hidden, they are like a city of fragrance in a land of flowers. The Holy Spirit has not only converted them and brought them into God's house, but He has done much to transform their characters, adding beauty and grace, gentleness and patience, forgiveness and kindliness to their natures. But these people still do not know the power of God as manifest in the filling of the Holy Spirit. They believe in the Holy Spirit; they even pray that He may perform His office work in their lives, and transform them into the character and likeness of

Jesus Christ. But they do not know nor possess the power of the Holy Spirit. Yet they seem to think they have all there is for them. They are truly rich and increased with goods, and think they have need of nothing more; but really as compared with what they may have, and do, and be in God's sight, they are wretched, and miserable and poor and blind and naked. They give only as much as an average of five cents a week for Foreign Missions. Hence God counsels them to buy of Him gold tried in the fire that they may be rich, and white raiment that they may be clothed, and anoint their eyes with eye salve that they may see even unto the uttermost parts of the earth and become saviours of lost humanity. Thus the great body of the church to-day is tarrying either at Gilgal, or Bethel, or Jericho, instead of going unto the ends of the earth with Jesus Christ.

One has said: "That the church is shirking its responsibility in regard to the world's salvation and seeking to excuse itself from it, no one who understands the facts can deny. 'How long will it take, at the present pace, for the evangelization of Japan and its conversion to Christianity?' was asked recently of a

returned missionary. 'Twenty millenniums will be a small allowance,' was the reply. 'What, at the present pace, is the prospect of the conversion of Islam to Christianity?' was lately asked. 'About the same as that of the completion of the Interstellar railway from the earth to Mars.'" The church is tarrying.

But Elisha listened to the counsel of God and said to Elijah, "As Jehovah liveth and as my soul liveth I will not leave thee." And they two went on, and came and stood by the Jordan.

Jordan means "descending," "going down." The river Jordan divided the home land from the great Gentile world. Jesus Christ says: "Except a man deny himself and take up his cross and follow me, he cannot be my disciple. Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. No man leaveth father or mother or home or lands for my sake and the Gospel's but shall receive a hundredfold now in this life and in the world to come eternal life." There must be a going down before there can be a going up. There must be a giving up before there can be a taking up. Hence Paul says, "Let this mind be in you,

which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Here is where large numbers even of our so-called aggressive Christians stop. They come to Jordan's bank and then stand still. Perhaps they have volunteered to go out as foreign missionaries, but there is not money in the treasury. They consider that as an unsurmountable obstacle and stay at home. Perhaps they meet in great Christian missionary conventions where they talk much of the power and influence of the Holy Ghost, and study the awful ravages which sin and Satan are making upon the world. Then like the fifty

men of the sons of the prophets, they organize a retreat, and go and stand afar off to see what God will do, praying for the filling and outpouring of the Spirit. I speak kindly when I say that much of this so-called praying for the power of God and the Holy Ghost, which we hear in our churches, is a farce before high heaven. It is so because the petitioners are unwilling to obey the conditions laid down in the Word of God. God speaks back to the people as He did to Moses facing the Red Sea, "What are you crying unto me about? Have not I told you what to do? Speak to the Children of Israel and go forward; then I will accompany you with My Almighty power, but not until then." Moses had said to the people, "Stand still and see the salvation of the Lord. God shall fight for you and ye shall hold your peace." But God said, No, that is not according to my command. "Speak to the Children of Israel that they go forward. Then will My power be manifested." In spite of all the talk and so-called praying for the Spirit, which we hear in our churches, the Spirit does not manifest His presence in any large measure. Sometimes these people work themselves up into a frenzy, and begin to

shout, "Hallelujah," "Praise the Lord," until they burst a blood vessel and expire, but so far as the power of God resting upon them is concerned, there is no evidence of it. The gates of hell stand just as firm and prevail against the church just as successfully as before. There is no more entrance into the King's place of power on the part of these people, than there was an entrance into the place of power on the part of the prophets of Baal in the time of Elijah. If old Elijah were here, I believe he would mock these people as he did those of his own time, saying: "Cry aloud! for he is a God,—either he is talking, or he is pursuing, or he is on a journey or peradventure he sleepeth and must be awaked." He would have better ground for doing so than of old. Why? Because these people are not dealing honestly with God. They are not willing to obey God, to meet the conditions upon which God has promised the Holy Spirit. God says, "Go into all the world and preach the Gospel to every creature, and I who have all power in heaven and in earth will be with you." But these people instead of going into all the world, stay at home in person and purse. Every little while they get together and begin seemingly to

bewail the hampered condition of the church, and the certain ruin that Satan's army is bringing upon the human race, and then begin to cry, "Oh Lord send the Holy Spirit, send the Holy Spirit!" If one were to step into their midst and say: "Jesus Christ says, You may be filled with the Holy Spirit if you will practically place yourselves, your power, and possessions, and your all upon the altar for the extension of the Kingdom of God, and resolve to go and give, with all that you are and have, to preach the Gospel to every creature. Will you do it?" Ninety-nine out of one hundred would say, "No; we do not want the Holy Spirit on those terms." Such is the practice of Christians today. One thing is lacking: they are not willing to pay the price of obedience to Christ's last command. They pay more for chewing gum than they do for the salvation of two-thirds of the human race.

Did Elisha leave Elijah at the Jordan? No. He went over with him. We read: "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass when they were gone over, that Elijah said unto

Elisha, Ask what I shall do for thee, before I am taken away from thee."

Elisha is now coming into the place of privilege. He has left all to follow Elijah—God's representative. He is coming now before the throne where he may prevail with God in prayer. He is coming where we saw Esther and Moses and Abraham and Knox and Livingstone; where he may ask and receive an answer. What will he ask? Listen: "And Elisha said, I pray thee, let a double portion of thy spirit be upon me." And Elijah said: "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so."

He has not yet quite fulfilled the condition. He has not yet practically surrendered all. He has done so theoretically. But there is a difference between theorizing and practicing, between saying and doing. Elisha must go with old Elijah to the end, and be willing to see him, his father and friend, taken from him. Will he fulfill the condition that he may be clothed upon with power from on high—the investiture of the Holy Spirit? Read: "And it came to pass, as they still went on, . . . that be-

hold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof!" He has met the condition. Will God fulfill His promise to him? Is he invested with power?

We read: "And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; and he took the mantle of Elijah that fell from him, and smote the waters, and said, where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither; and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him."

Do we want to be clothed with power from on high? Then we must go with Christ unto the uttermost part of the earth to preach His Gospel unto every creature.

But some one may say, "No; we must tarry

in Jerusalem until we be endued with power from on high, then we cannot help but go into all the world and preach the Gospel. But we must not go until He comes upon us." That reminds me of what that old preacher said to Carey when he was urging the church to foreign missionary enterprises: "Sit down young man, sit down! When God gets ready to convert the heathen, He will do it without your help or mine either." I tell you my friends, "Go" does not mean stay. To refuse to go means to refuse the power promised on the condition of going. Now I admit that when the Holy Spirit comes upon a person, he is then qualified to preach the Gospel and not before. But I affirm that the Holy Spirit will come upon a person in mighty power, when he is *willing, practically,* in his own life to carry out the Great Commission, and not before; and I deny that the fact that the disciples remained ten days in Jerusalem before the Holy Ghost was poured out upon them, is a proof, or even an argument that either they or the church of Jesus Christ today, or any day, should hesitate a single hour to do all within their power to go, and give, and preach the Gospel to every creature before it is everlastingly too late.

Just why ten days elapsed before the early disciples were filled with the Holy Spirit, has been a matter of speculation on the part of some. But undoubtedly, Christ asked them to remain there until they were ready to meet His condition of receiving the Holy Spirit, which was a willingness to carry out his command to be witnesses for Him among all people in Jerusalem and Judea and Samaria and unto the uttermost part of the earth.

2. This is also according to reason and the nature of the case.

The great work of the Holy Ghost in the world, is that of bearing witness to Christ in some form that men may be saved. The great work of the church and of Christ's disciples in the world is the same. Now can we imagine that the King of heaven would withhold His power, the Holy Spirit, from His loyal representatives upon earth for a single moment after they decided to obey His clearest command and go forth and bear testimony for Him in the world to save those for whom He gave His own life?

But we can very easily imagine Peter, James, and John, and all of the other disciples, after Christ's ascension, scattering hither and

thither, the one to his net, the other to his home, the other to his worldly profession or merchandise, without any consecrated and determined purpose to obey Christ's command, with sealed lips about Jesus Christ, so far as propagating the faith in the world is concerned. They needed to meditate together upon their duty and work until they resolved to do it. To obey the command, to preach the Gospel to every creature, beginning in hostile Jerusalem, reaching to hated Samaria, extending to unclean Gentiles, was the hardest command and severest test Christ laid upon His disciples. It called for genuine, heroic self-denial and consecration. This the disciples at first lacked. Hence it is not to be wondered at that Christ said unto them, Tarry in Jerusalem until you receive this Spirit of Mine; i. e., until you are ready and willing to go and do this work for me at any personal sacrifice. Tarry in Jerusalem, stay together, meditate over this matter of becoming My witnesses until you find yourselves ready and willing to make the necessary consecration of yourselves to the Lord for this work. Then you shall receive the power of the Holy Ghost. And that this was the burden of their thoughts, the first

chapter of the Acts shows. It gives us the Resolutions of the Apostles. The disciples were few and fearful: hence Peter at once said, "We must have another witness to take the place of Judas. One must be ordained to be a witness with us of His resurrection." They did not doubt that the work had been laid upon them but they were not quite ready to assume it for themselves. They retire to an upper room where they secrete themselves from the Jews and talk and pray over these matters until they find themselves resolved on this work given them by the Master, and are ready to do it at whatever cost. Then when they are fully agreed and determined to obey, when they are all of this one accord in one place, and not before, suddenly there comes a sound of a rushing mighty wind, and fills all the place where they are sitting:—they are all filled with the Holy Ghost and clothed with power from on high, and begin to speak in other tongues of the wonderful works of God. It was the time of their complete consecration to this work!

Whenever Christ's disciples are willing to obey this command of Christ, and deliberately surrender themselves to this work, at once the

power of God, the Holy Spirit, will manifest His presence. It is false to sing as some do:

"My all is on the altar
I'm waiting for the fire."

When our all gets on the altar the fire comes without any waiting.

If there is any tarrying in Jerusalem these days, it should be for the purpose of facing the great world work which Christ has left us to perform, and to ask ourselves, are we willing to leave all, deny self, take up the cross and follow Christ? to put everything we have and are upon the altar for the salvation of a lost world? When we say, "Yes, Lord;" and mean it, then suddenly, without further ceremony or performance, the power of the Holy Ghost will rest upon us.

J. Hudson Taylor tells us that some years ago he heard Christ say to him, "I am going to evangelize inland China, and if you will go with me I will do it through you." And he said, "Lord here am I, I want to go and will go." I do not need to record how the power of God has rested upon that man and that mission from that day until this. But what Christ

said to Hudson Taylor, He is saying to the church, "I am going to evangelize this world, and if you will go with me, I will do it through you." And if the Church of Jesus Christ would only say, "Lord, here am I; I want to go; I will go;" and get up and go, the power of the Holy Ghost would at once rest upon the church in such a measure as to make her irresistible; for Christ, who said, I have all power in heaven and earth, said, "Go, and I am with you." Then the Kingdom of God would come.

How we ought all earnestly to covet this greatest and best gift! The cry of the heathen for help from us is God's call to us to receive help from Him. Kate Douglas Wiggins has written a little book entitled, "Timothy's Quest." The reading of that book might prejudice the mind of the careless reader against Foreign Missions. But whether the author intended to do so or not, she has portrayed the beautiful garment of power and blessing with which the Holy Ghost clothes every one who possesses the genuine missionary spirit, which binds home and foreign missions together in holiest harmony in its endeavor to preach the Gospel to every creature.

She tells us how in the orchard garden of a wealthy woman there is a grave with a slab of marble laid upon it. On the slab are these words, "Martha, aged 17." Martha was the sister of this wealthy woman. She had died twenty years before. She was a beautiful girl and had been the greatest pride and the greatest sorrow of the family. After Martha her sister had gone wrong all the sweetness of this wealthy woman's nature had turned to bitterness and gall. Martha came home to die, but her sister did not have the grace nor the strength to forgive her until it was too late. Instead of burying her in the family cemetery where father and mother lay, Martha was laid to rest "in the orchard, under the kindly, untheological shade of the apple trees." For twenty years this remaining sister lived a selfish life with only a servant for a companion. One day there came to her door two little orphan children from the slums of the great city. She called them heathen. The woman protested, but allowed them to stay over night. That night this woman had a vision. "She seemed to be walking through peaceful meadows, brown with autumn, when all at once there rose in the path steep hills and rocky

mountains . . . She felt too tired and too old to climb, but there was nothing else to be done. . . . And just as she began the toilsome ascent, a little child appeared, and catching her helplessly by the skirts implored to be taken with her. . . . And she refused and went on alone . . . but, miracle of miracles, when she reached the crest of the hill the child was there before her, still beseeching to be carried. . . . And again she refused, and again she wearily climbed the heights alone, always meeting the child when she reached their summits, and always enacting the same scene. . . . At last she cried in despair, 'Ask me no more, for I have not even strength enough for my own needs!' . . . And the child said, 'I will help you;' and straightway crept into her arms and nestled there as one who would not be denied, . . . and she took up her burden and walked. . . . And as she climbed, the weight grew lighter and lighter, till at length the clinging arms seemed to give her peace and strength. . . . And when she neared the crest of the highest mountain she felt new life throbbing in her veins and new hopes stirring in her heart, and she remembered no more

the pain and weariness of her journey. . . . And all at once a bright angel appeared to her and traced the letters of a word upon her forehead and took the child from her arms and disappeared. . . . And the angel had the lovely smile and sad eyes of her dead sister Martha. . . . And the word she traced on her forehead was 'Inasmuch!'"

No wonder this woman prayed later: "The Lord forgive me for being a hard hearted old woman, and give me a chance to make it right. I have scrimped and saved to lay up money till it comes hard to pay it out . . . yet I have got $10,000 in the bank and the best farm for miles around."

These two children,—she was wont to call them heathen,—were adopted into her family. Then the old farm brought forth new fruits of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and the marble slab out in the orchard under the apple tree, upon which was carved, "Martha, aged 17" was often covered with beautiful flowers from loving hands. "A love of all things seemed to have crept into the hearts of all, as if some beneficent fairy of a spider were spinning a web of tenderness all about the house,

or as if a soft light had dawned in the midst of great darkness and was gradually brightening into the perfect day."

CHAPTER III.

THE KEY OPENS THE DOOR TO THE KING'S COUNCIL CHAMBER.

The proposition which we will consider in this Chapter is, Obedience to the Great Commission is the key that opens the door into the council chamber of the King of Heaven and secures an understanding of the Word of God.

The case stated briefly is this: unless we are able to know and interpret the Word of God we cannot teach mankind God's will and thus establish the Kingdom of God on earth. But we cannot, we will not be able to understand God's Word unless we are willing to obey the Great Commission. Then we can and then we will understand and teach it.

Our illustration is that of Daniel and his three friends. Daniel knew that they could not enter into the secret wisdom of the King of heaven unless they were loyal to that King among the heathen nations of the earth. But then they could and then they would enter

into the council chamber of this King. It is the same with us today.

1. That this is true, God's written word plainly teaches. The Great Commission itself is authority here. Christ says, "All power is given unto me in heaven and in earth. Go ye therefore and disciple all nations, teaching them to observe all things whatsoever I have commanded you, and Lo I am with you." That means that Jesus Christ, who is the truth, the very word and wisdom of God, the teacher come from God, promises to be with His people and lead them into all truth that they may teach others also, when they are willing to go into all the world and preach the Gospel to every creature.

(1.) If the Kingdom of God is ever to come in this earth the people ot the earth must be taught the truth. Christ says, "Ye shall know the truth and the truth shall make you free." But two-thirds of the human race sit in darkness and ignorance today. How shall this great mass of ignorance and superstition be removed, that these people may be brought into the Kingdom of God, and the Kingdom of God be established in the earth?

a. It will never be done until the church of

Jesus Christ applies the Key of Obedience to the great commission: "Make disciples of all nations, *teaching them.*" None other but Christ's disciples ever have done this work; no one but the disciples of Christ ever will do it. Douglas McKenzie well says: "The missionary societies are literally the greatest educational institutions in the world." And how comes it that only the church of Jesus Christ can and will do this? Because the church of Jesus Christ alone, has the truth to teach,—viz., the very word and revelation of God. To the church has been committed the oracles of God. Christ says, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me; the words that I speak unto you they are spirit and they are life." "In the volume of the Book it is written of me." "Search the scriptures, for in them ye think ye have eternal life and they are they which testify of me."

b. This book then, the truth, the Word of God, the Bible, must be given intelligently to all people or they cannot be saved and brought into the Kingdom of God. This is true because, (a) The Bible alone contains the historical facts of the true faith. (b) The Bible

is a collection of books possessing the highest educational value in and of themselves. (c) The Bible gives to man a wider view of the world than all other books. (d) The Bible alone furnishes a true philosophy of life and the Kingdom of God. (e) The Bible alone furnishes man a vision of Jesus Christ, the Saviour and King.

(2.) But until Christians are ready to obey the Great Commission, the Bible is really a closed and sealed book both to the church and the world. For no one can be found worthy to open the Book or to have the Book opened to him who is not willing to obey the voice of the Son of God, whose teachings and commandments are the contents of the Book. God says, the secrets of the Lord are with them that fear Him. If any man will do His will he shall know the doctrine.

"When thou read'st what here is writ
Let thy best practice second it.
So twice each precept read shall be
First in the Book and next in thee."

"A lady once said: 'I cannot enjoy the Bible. It is very dull and uninteresting to me.' 'Read,' was the answer, 'until you come to the

first command, then go and obey that command. Afterwards, read on until you come to another command, obey that, and keep on obeying.' Shortly after this admonition the lady returned smiling and said: 'I have done what you said and the Bible is a new book to me.' "

Obedience to the Great Commission is the key that unlocks the Book of books, and sets the church to studying and teaching its life-giving truths. When Christ commanded His disciples to be his witnesses among all nations, we are told, "Then opened he their understanding that they might understand the scriptures."

Look at our illustration. Daniel was a captive among a heathen and idolatrous people. But he purposed in his heart that he would not defile himself, i. e., that he would be absolutely loyal to God, that he would give an honest and faithful witness in the midst of an idolatrous and corrupt court and country. This was no easy thing for him to do. We read: "The presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these

men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." Then they established a law that whosoever shall ask a petition of any God or man for thirty days, save of King Darius shall be cast to the lions. How did this affect Daniel? We read: "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying, and making supplication before his God." The fact is that while Daniel was a captive he was in truth a minister plenipotentiary from the Kingdom of God to a Foreign court. He was as true a foreign missionary as ever landed among heathen people, not only in name but in spirit. He sought first the Kingdom of God and His righteousness. Hear him pray: "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the

city which is called by thy name; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." He was an ambassador from the court of heaven representing the Kingdom of God on earth. Just because this was true, God admitted him to the secret council of the Kingdom of God, and gave him precedence over all the wise men of the Kingdom of Babylon. We read of Daniel and his three friends who were faithful with him: "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

That is manifested many times in a very marvelous manner. Take an incident: King Nebuchadnezzar dreamed a dream, and the dream went from him. "Then the king commanded to call the magicians, and the astrolo-

gers, and sorcerers, and the Chaldeans, for to shew the king his dream. So they came and stood before the king. . . . But the Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter. For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. . . . Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret. Then was the secret revealed unto Daniel in a night vision. . . . Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him, Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation."

This secret was not some little trivial personal matter that King Nebuchadnezzar was

interested in, nor did it simply pertain to the Babylonian Kingdom; but it pertained to the affairs of the Kingdom of God for all time. Daniel at this time, was given a revelation from God, of a most astounding and marvellous nature. The King of heaven admitted him to His secret council chamber and disclosed to him and through him to us and all mankind the rise and fall not only of kings and kingdoms of this world, but assured him that the Kingdom of God should come, never to pass away. Read some of His words that you may judge for yourself if these are not wonderful things to be known and uttered hundreds of years before Christ:

"And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; and became a great mountain and filled the whole earth; the great God hath made known to the king what shall come to pass hereafter: and

the dream is certain, and the interpretation thereof sure."

Daniel tells us also: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

It was Daniel who interpreted the handwriting of God upon the wall of the King's palace. When King Belshazzar saw it, "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. . . . Then came in all the king's wise men: but they could not read the writing nor make known to the king the interpretation thereof. . . . Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent

wisdom is found in thee. . . . Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation."

It was Daniel who understood from God's Word the time of the captivity of the Children of Israel in Babylon and their restoration to their own land. He says: "In the first year of the reign of Darius, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet; that he would accomplish seventy years in the desolations of Jerusalem."

It was to Daniel that was given that wonderful phophecy concerning the exact time of the coming of the Messiah: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy,

and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and three score and two weeks." Thus obedience to the Great Commission is the key that opens into the council chamber of the King of heaven.

2. It has always been so. Who was so great a *missionary* as *Paul?* Who has entered into an understanding of God's Word so largely as Paul? As long as the church was disobedient to the Heavenly vision and the Great Commission, so long the Bible, God's Word, was closed, sealed, and chained, and the world was wrapped in darkness, superstition, and ignorance. Witness the state of the church and the world during the middle ages. But wherever this spirit of obedience has taken possession of Christians, there has occurred a searching of the scriptures on the part of Christ's disciples that they might know and hence be able to teach those things that Christ has commanded them.

(1.) This is seen in the marvellous manner in which the Scriptures have been translated since the time the spirit of missions has

more powerfully taken hold of the church. One hundred years ago there existed less than fifty translations of the Bible. Today the Bible is published in whole or in part in nearly four hundred languages and dialects. This is all due to the foreign missionary spirit.

(2.) It is said of Henry Martin, that "His devotion to the study of the languages which interpret and apply to the races of India, Asia, Persia, the books of Christian revelation, was so absorbing as to shorten his career." Wm. Carey "ceased not night or day if by any means with loving catholicity the Word of God might be given to the millions."

Look at the task and zeal of the first missionaries to Greenland. They found themselves unable to reach the people without the Scriptures, and they were unable to translate them because they were uneducated men, without a knowledge of the grammar of their own language. Yet these very men did surmount even such frowning mountains of difficulty, by the exercise of a humble and patient courage, and began to reduce the Esquimaux language to writing. Obedience to the great commission was the key in their hands which unlocked the Scriptures both to them and the heathen. They

and their successors toiled at the work until the entire Scriptures were translated.

Again, "Consider the case of a man like Robert Moffat. He went out to South Africa with only the most meager and hurried education. He was a man first and last of outward activity, who made long journeys, planted and cultivated large and beautiful gardens, loved in fact the open air, and physical exercise. Yet that man persisted for many years in the task of translation, studied various versions of the Scriptures, spent hours or even days over one verse to find the exact shade of meaning and put it into an equivalent native idiom. The result was that he performed the rare task of translating the whole Bible with his own hand, completing the New Testament in 1838, and the entire book in 1857."

That is what obedience to the Great Commission will do. It sets men to searching and studying the Scriptures that they may know and teach others also whatsoever Christ has commanded. And wherever this Gospel is preached there goes a hungering and thirsting for the Word of God; hence, men learn to read that they may search it for themselves. This brings to mankind a Christian enlightenment,

which means the highest possible civilization, —the coming of the Kingdom of God on earth.

"'Das Gold!' is the title of a great picture by a German artist, Urban. Satan sits on a rock at the base of a mountain, resting his chin in the palm of one hand. In the fingers of the other hand he holds a glittering piece of gold. How the beautiful coin catches and scatters the sunbeams! Crowding toward the 'least erected fiend that fell,' struggling, imprecating, smiting, tearing, is a mass of human beings. The blazing eye, the swollen muscles, the contorted features, all tell of the mighty passions within and the tense eagerness of the pursuit. Some are lying still beneath the trampling feet, their struggles over. On the edge of the maelstrom cower wretched women and children. Yonder, in the rear of the picture, is the cross of Calvary and the crucified one; but the procession passes by and scarcely deigns a hasty glance."

This is a picture of the Kingdom of this world. Gold is its god. Humanity and Christ are trampled under foot. If the Kingdom of God is to come in to this world, the case must be reversed. Gold must be trampled under foot, i. e., used to pave the streets of

the new Jerusalem, while Christ is crowned King, and mankind glorified. How is this to be accomplished? We must use our gold to preach the Gospel to every creature. Then will be opened up a mine of wealth, "more to be desired than gold, yea than much fine gold,"—even the Word of God, which is the true coin of the Kingdom; and mankind will be saved, "for the law of the Lord is perfect restoring the soul."

"We are told that the very first edition of Carey's translation of the New Testament into Bengali, imperfect as it was, was not without its self-evidencing power. Seventeen years after, when the mission extended to the old capital of Dacca, there were found several villages of Hindoo-born peasants who had given up idol-worship. They traced their new faith to a much worn book kept in a wooden box in one of their villages. No one could say whence it had come; all they knew was that they had possessed it for many years. It was Carey's first Bengali version of the New Testament of our Lord and Saviour Jesus Christ."

Or take an instance from another land. "In Japan there arose a few years ago a young

man, Neesima, who did more for the higher education of his fellow countrymen than any other. He was the far-sighted and enthusiastic founder of the Doshisha, the pioneer university, if we may use the term, among that remarkable and fascinating people. Neesima was a man of remarkable Christian experience, who throughout his educational labors kept in view the evangelization of his country. He was born and brought up in a family where he had no opportunity to learn aught of the Christian religion. At about twenty years of age he stumbled on a book in Chinese which consisted of extracts from the Bible. These broken pieces of the story of the revelation awoke him. He determined to discover more about this marvellous, this illuminating literature. It was during that dark period when Japan was closed to foreigners, and Neesima, seeing no hope of light reached Singapore and there finding a copy of the Scriptures for sale he actually, and against the whole sentiment and tradition of his class, sold his sword in order to purchase this book. Hearing that from America the men had come who knew most about this book, he resolved to sail thither. On the voyage he read alone and unaided in its pages. At last

those words which have proved themselves light and life to so many of the sons of men passed under his scrutiny: 'God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life.' This verse was his golden gate, and Neesima was one more added to the innumerable host who, through the central message of this book, have found a living and personal fellowship with the living God."

Yet all Christendom gave last year for the salvation of heathendom less than two copper cents for each heathen. Whenever the church of Jesus Christ is willing to obey the Great Commission, then will be heard on earth a new song sung to Jesus, the Lamb of God, who having taken the Book out of the right hand of Him that sitteth on the throne will open it for all mankind. Then they will sing unto him: 'Thou art worthy to take the Book and to open the seals thereof: for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Then we shall behold and hear the voice of

many angels round about the throne and the living creatures and the elders; and the number of them will be ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength, and honor and glory and blessings. And every creature which is in heaven and in earth, and such as are in the sea, and all that are in them shall we hear saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever." God's Kingdom Come!

CHAPTER IV.

THE KEY OPENS THE WINDOWS OF HEAVEN.

The proposition to which I ask attention in this chapter is: Obedience to the Great Commission is the key that opens the windows of heaven and secures perennial revival showers of religion upon earth.

The case briefly stated is this: Unless the church of Christ enjoys a perennial revival of religion, the Kingdom of God cannot be established in the earth. But such a revival of religion cannot be secured unless the church will obey the command of Christ to preach the Gospel to every creature. Then it can and then it will be secured.

Our illustration is that of the Church of Antioch. The members of the church of Antioch apparently appreciated the fact that they could not expect the windows of heaven to be opened in a perennial revival blessing unless they were willing to undertake to preach the Gospel to every creature. But then they might

expect such showers of revival blessing. It is just the same today.

The Scriptures teach this plainly. It is the very heart of the Great Commission. Christ says: "All power is given unto Me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and the Son and the Holy Ghost, and lo I am with you alway."

To make disciples of all nations means to convert all nations, and to baptize them in the name of the Father, Son, and Holy Ghost means the same thing, i. e.—to make them Christians. This means God's Kingdom come. What a grand revival of religion that sets before the church as her work to accomplish! And that is just the kind of a revival that is promised and commanded, and promised and commanded from generation to generation, as a permanent condition; for Christ says, "Lo, I, who have all power in heaven and in earth, am with you alway, even unto the end of the age!" But all this is promised upon the condition that the church and Christians obey the Great Commission, viz., to preach the Gospel to every creature.

1. In the first place for any church to obey

the Great Commission secures a revival of religion that brings into the Kingdom of God hosts of converted men and women as citizens of the Kingdom; and such a revival is not a spasmodic, sporadic affair, but a permanent condition of the church.

(1.) If there is one thing the church needs today, it is to have the Lord Jesus Christ manifest His presence in a sweeping revival of religion, with mighty converting power over the hearts of the multitudes. But that one thing is sadly lacking; it seems impossible to effect. Year after year churches get together all over the land and create and organize vast machinery for promoting great revivals of religion, and yet these revivals do not come, and the multitudes mock at the vain performances of the churches and despise their claims of superior power. What is the cause of this dearth and weakness? It is none other than the fact that the church refuses to meet Christ's conditions securing the conversion of the multitudes, viz., the preaching of the Gospel to every creature. Christ says, As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth on Him might not perish but

have everlasting life. And I, if I be lifted up, will draw all men unto Me.

(2.) This is not only clear from Scripture, but it is clear from the nature of the case. Not until a church has the burden of the world's salvation upon her heart will she pray and work truly in the very Spirit of Christ for the salvation of a community. Not until she is solicitous to have the Gospel preached to every creature will she be truly solicitous to have the Gospel preached to any creature.

But when the church gets the burden of the lost world upon her heart and begins to work and pray for the salvation of every creature, then it is she gets the local community on her heart and begins to work and pray for the salvation of any and every creature in that community. Then her members go out and preach the Gospel and practice the Gospel to rich and poor, to scarlet sinner and to whitened hypocrite, and keep it up through the summer's heat and winter's cold: thereupon comes a mighty revival of religion and souls pour into the kingdom of God as doves to their windows.

The church at Antioch was a Gentile church. By this I mean, it was composed largely of Gentile members. But those members were

not in any sense respecters of persons. They made no difference between Jew and Gentile, Greek and barbarian, Scythian, bond or free. We read, "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." It is thought by some that "Simeon, that was called Niger," was a black man. It would not have been strange if this were so in that church. The great difference between this church and the Jerusalem church was, the Jerusalem church was a respecter of persons in a high degree. It was always narrow, and prejudiced and Jewish in its policy. Even Peter who was spokesman on the day of Pentecost, found great difficulty in being able practically to say, "God is no respecter of persons," although he did say this with his lips and perceived that this was true with his mind.

"But when Peter was come to Antioch," says Paul, "I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and

separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation."

There is no doubt but that Peter and those early Jerusalem disciples consecrated themselves to obedience to the Great Commission and to the great world-work, on the day of Pentecost. This is seen in the readiness with which Philip preached to the Ethiopian eunuch. It is also evidenced by Peter's vision in which when he was asleep he protested, according to his old Jewish prejudices, against doing that which his surrendered will to the Spirit's direction required him to do when awake, viz., To go in to Cornelius and his family, men who were uncircumcised, and eat with them and preach the Gospel to them. Yet he did this because he had surrendered to Christ and promised obedience, receiving the Holy Spirit as a result. (Acts v: 32.) But for doing this he was called to account by the church at Jerusalem, who, to be sure, 'When they heard what Peter had to say about it, held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

Yet the church at Jerusalem never practically broke over its prejudices to the extent of becoming a missionary church in the full meaning of that word. She criticised Peter and opposed Paul, even to the uttermost part of the earth. Hence she lost not only her primacy but her very existence as a church.

But Antioch was faithful just where the Jerusalem church failed. It has been truly said that the world owes to Antioch two most important gifts: the Christian *name* and Christian *missions*. These two go together. The disciples were not only first called Christians in Antioch, but they were Christian because they so loved God that they undertook to give the world to His only begotten Son that whosoever believeth on Him might not perish but have everlasting life. They were Christian because they were missionary. From this church proceeded Paul and Barnabas on their first missionary journey, and thither they returned. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that He had opened a door of faith unto the Gentiles. Their second tour began there likewise, and a second time Paul returned to this

church to report his work. His third great missionary journey also began from this church. Thus although Paul and Barnabas had been mightily used of God in organizing and building up this church, the members of the church so loved their Saviour and the world He died to save that they gave Paul and Barnabas to the world; i. e., sent them forth, supporting them, that they might carry the Gospel for them to all mankind. For this God greatly blessed them with showers of a perpetual revival.

After the fall of Jerusalem, the Antiochian church took the lead in Asia and ranked with that of Rome and others as the seat of a patriarch. Three hundred years after Paul's time the church under that marvellous preacher Chrysostum, so flourished that 100,000 people, half of the population of Antioch, professed the true faith. Ten great church councils were held there. This is what comes to a church when obedient to the great commission.

Look at that wonderful work of grace on the local field of the Hermannsburg church. The record says: "While they were so diligently engaged in sending the Gospel to the heathen, the windows of heaven opened, and

showers of blessing descended upon the work at home. During the whole period of Louis Harms pastorate, there was an uninterrupted revival in Hermannsburg parish, in which it is said, 10,000 souls were brought to a knowledge of the truth. Prof. Parks who spent three weeks with pastor Harms in 1865 says, 'I supposed for a time that the parish was then in a special religious excitement, and asked: "How long has this excitement continued?" "About 17 years," was the reply. "Ever since Pastor Harms came among us." "Are there not some unbelievers in the parish?" I asked. "There is one, but only one," was his reply.' "

2. But, in the second place, obedience to the Great Commission secures a revival of religion that brings into the Kingdom of God not only multitudes of souls but vast sums of money needed for the extension of the Kingdom. It converts the pocket-book as well as the heart.

The church is rich and growing richer. During the past fifty years, the people of the United States have created and accumulated fifty thousand million dollars. They are now amassing wealth at the rate of $7,000,000 a day. This wealth is God's entrusted to man, and great sums of it are in the hands of God's

own people. Yet the Kingdom of God is suffering for want of funds. Why is this? It is because God's people, that are called by His name, do not believe in and obey the Great Commission; and this is true because the preachers and leaders of the people do not set it before them as a command to be literally obeyed. But until they do, the vast sums of money needed to extend the Kingdom of God will not be forthcoming. It is not to be wondered at that people, even professing Christian people, should not give their money more largely than they do, under the circumstances: there is no adequate occasion for large self-denial giving unless the work outlined by Christ in the Great Commission is set before the church. Suppose you go before the churches and say we want money from you to endow and establish colleges. They look up and ask, "What! more colleges? Have we not enough colleges and academies and schools and seminaries in this country sufficient to supply every demand? Our land is full of them. What occasion is there for more colleges?" For example: Rev. Magee Pratt, speaking of the Congregational connection, says: "There are seven seminaries to provide ministers for a

church that employs only about 3,500 all told, with a death rate of about twenty a year. The seminaries turn out annually about one hundred and twenty students from the senior classes, and nearly as many specials. What can be the result but an over supply, with all its horrors of starvation and waste of life?"

If money comes, it comes only sparingly and in small quantities, because any man of sense can see quickly that only extravagance would dictate the expenditure of *large* sums of money in the matter of further educational advantages *for this country alone.* I do not mean to say that there is not occasion to increase our educational facilities. I do say that whatever need there is, if this country only is considered, would require to supply it, only the very finest dust on the balance compared with the ponderous weight of wealth in the vaults of the Christian people of this land.

What is true of our educational institutions, is likewise true of our churches. There is no real occasion for large self-denial giving to build churches in this country. In almost every village and town in this land there are church buildings "To let." In some of them, there are twice as many church edifices as there

ought to be. We have church sittings in this land for 45,000,000 people; more than can possibly get out to church at any single service. "The non-religious classes could be accommodated more than three times over in the spare room." I do not mean to say there is no occasion or demand for giving money to build and enlarge church edifices in this land. But I do mean to say that what real demand there is can be supplied without disturbing in the least the great current of wealth that is, today, flowing through our land like a mighty gulf stream.

And so you may go the rounds. If the needs of this land and the people of this country are alone considered, there is no occasion for appeals to be made calling for great self-denial and sacrifice in giving. And we may as well give the long headed business men of this country credit for seeing this as quickly as any body, for they do see it. Go to them and they answer you: "Our churches are well built and large; our pastors are well paid and numerous; our educational institutions are ample and well equipped; our country is well supplied with benevolent institutions of all kinds." While there are certain needs, to be sure, along all these lines in this country, they

are not sufficiently great to tax the church in such a manner as to touch even a tithe of her income, much less to disturb her capital.

On the other hand the very principle of the Christian religion calls for self-denial and sacrifice. It requires the bringing of, at least, a tenth of our income into God's house, as a condition of heaven's overflowing blessing. God says: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." But if there is no occasion, then what? Waste and prodigality, extravagance and luxury, even in the name of religion are sin, and will bring the curse of Almighty God.

But there *is* an occasion.

Let us hear Jesus Christ say, "Go into *all* the world and preach the Gospel to *every* creature." Let us hear Jesus Christ say, looking out upon a starving world, starving for the Bread of Heaven and the bread of earth, "Give ye them to eat!" Then we realize there is a demand for colleges, schools, seminaries, preachers, teachers, physicians, churches, hos-

pitals, and benevolent institutions which tax our largest resources. For there are a thousand million people who are far away from the Kingdom, and there is only one Christian worker for each 50,000 of them; and they can almost be said to have, as yet, no churches, nor schools, nor colleges, nor preachers, nor teachers, nor physicians, nor hospitals; and we of this land and country must prepare these men and women and means, and send them forth, equipped in mind and heart and pocket-book to furnish all of these things for a starving and dying world. That is what Christ meant when He said, Make disciples of all nations and baptize them in the name of the Father and the Son and the Holy Ghost. Let that command be set ringing throughout our churches until it finds an echo in every heart, and there will be no trouble about getting vast sums of money to extend the Kingdom of God at home and abroad, to build churches, endow colleges and seminaries, prepare preachers and teachers, support missionaries, wherever needed. This was all true of the Antioch church. We read: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work

whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

I believe the church today is just as ready to respond if the ministers of our churches will teach their people "all things whatsoever Christ has commanded," not omitting the Great Commission.

"A few years ago less than 2,000,000 of people in Cuba sent up a cry to be saved from monarchial slavery. The American people raised an army of 250,000 men and nearly $500,000,000 for the task." Will not the church of the living God give heed to the cry of one thousand million souls to be delivered from a literal, living hell today, and from a more terrible hell tomorrow, if they are made to hear that cry ring in their ears night and day? I tell you they will give heed speedily, although now they are giving for the salvation of these hosts of heathen less than two cents a year per heathen.

Seven years ago the First Presbyterian church of Wichita, Kansas, was in dire distress of debt. It had an old church building which ten years before had been considered too disreputable to be used any longer as a church

house. It had about seven hundred members, almost every one of whom had come out of the boom practically bankrupt. It had a debt of $18,000 resting against its old delapidated property which probably could not have been sold for $1,800. It had a floating indebtedness which had been rising higher and higher each year until of itself it threatened to submerge the church. Thus affairs were rapidly getting worse. And when neither sun nor stars shone upon them for many days and no small tempest lay on them, almost all hope that they should ever be saved as a church was taken away. Some even advocated that the church be abandoned and allowed to go to pieces. Then there stood up one in their midst and said: Now I exhort you to be of good cheer, for there need be no loss of the life of the church, no, not even of the old building. For there stood by me this night an angel of God whose I am and whom I serve, saying: thou and this people must stand before princes and preach the Gospel unto the uttermost parts of the earth, and lo I am with you always. Wherefore brethren, be of good cheer, for I believe God, that it shall be even so as it hath been spoken unto me. And while he yet spoke, calling attention

to the latest and greatest command of Christ, to preach the Gospel to every creature, linked with his best and blest promise to be with those who should go for Him on this mission of mercy, the money began to pour in from unseen and unknown sources to send the glorious gospel to the ends of the earth. The miracle of the meal was literally wrought over again. During the past seven years $15,000 has come in, practically unsolicited, to preach the Gospel to the heathen. Another $15,000 has come in the same way and time to preach the Gospel in our home land. More than $40,000 has come in the same time to liquidate the church's indebtedness and to support its local work.

The secret of it all is found in the fact that the church heard Jesus Christ say, "Go ye into all the world and preach the Gospel unto every creature, and lo I am with you alway even unto the end of the world." If that church under those dire and distressing circumstances of poverty and debt could and would respond when the Great Commission of Christ was thus set ringing in her ears, there is no church in this land of ours but will do the same.

3. Because it is true that obedience to the Great Commission is the key that unlocks the windows of heaven and secures a revival of religion by a large ingathering of souls and a large outpouring of substance, the spirit of Foreign Missions is the guarding and sustaining genius of Home Missions.

We read: "And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul." Judea was Home Mission territory.

Although Antioch was a Foreign Missionary church, and Paul and Barnabas were two of the greatest foreign missionaries that ever lived, they were also most mindful and serviceable in their support of the Home work. Notwithstanding that the famine was over "all the world," "the disciples of the church at Antioch, every man according to his ability, determined to send relief unto the brethren

which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul."

If we are to save this country of ours and its many Gospel hardened, unconverted citizens, almost all of whom have heard the Gospel more or less from their infancy, we must have extraordinary Christians at home who are intense in their love and loyalty to Christ and His cause. Ordinary Christians cannot do the work. They do not have sufficient force back of them to overcome the obstacles and objections and surmount the difficulties, and penetrate the selfish, worldly coating of mail in which society has incrusted itself, whether it be in the city or country, on the plains or in the mines, "back east" or "out west." We must have Christians who have the momentum of the Almighty back of them; heralds who are hurled forth on a world-wide mission; commissioned by the Son of God,—Jesus Christ; clothed with His power,—the Holy Spirit; armed with the sword of the Spirit,—the Word of God. This we cannot have unless we have Christians whose love knows no limitations, but whose hearts take in the world. Then we can capture any community however stubborn its

resistance, yea our whole country for Christ. Then we will take the world for Christ. This is the kind of a revival we may have and should have.

Charles W. Gordon, better known as Ralph Connor, through his marvellous descriptions of the success of the Gospel on Home Mission fields, is more than the celebrated author of "Black Rock," or "Sky Pilot." He is a minister of the Gospel who has wrought mighty transformations on Home Mission fields among men and women hardened in sin. But he was first a Foreign Missionary. When he graduated he was commissioned to go to China, but failing health prevented. Because of this spirit reaching unto the uttermost part of the earth for every creature, you may see Ralph Connor winning victories for the cross of Christ in every successful Home Missionary minister he portrays in his books. Look at Moore, "The Sky Pilot," going out to Swan Lake, the first missionary who ever entered that cattle rancher's territory. He finds there among others hardened in sin a group of men who call themselves "The Noble Seven," whose influence dominates the whole region, and yet those men are banded together wholly and

solely for sinful indulgences, gambling, drinking, and general debauchery. All have heard the Gospel preached but all repudiate it in heart and practice. They resent and bitterly oppose the coming among them of one who represents that which will reprove them of their sinful practices and remind them of the godly lives of those they have left behind. Get these men converted and the community will be won for Christ. This the missionary sets himself to do. A long time he sows but the harvest is drawing near.

In yonder shack is a lonely man named Bruce, raving with delirium tremens, dying of blood poison from a wound received in a drunken brawl. He is one of "The Noble Seven." His mother, from old Britain, has written him every week, vainly pleading with him to come home and be a Christian. A man called "The Duke," who is the leader of this band of men has done more than any one to lead this young man Bruce in the way of death. He comes now with another of his companions to the door of this raving man's shack. But they dare not enter. Through the opening of the building they see Bruce sitting up in bed, wild with delirium, shooting at imaginary

devils in the stove. Between the reports of his gun they can hear him sing,

> "The Lord is my Shepherd,
> I'll not want."

"The situation is one of extreme danger—a madman with a Winchester rifle. Something must be done quickly. But what? It would very likely mean death to anyone appearing at the door.

" 'Hello, Bruce! What's the row?' shouted the Duke, from the outside.

Instantly the singing stopped. A look of cunning delight came over his face as, without a word, he got his rifle ready, pointed at the door.

" 'Come in!' he yelled, after waiting for some moments. 'Come in! You're the biggest of all the devils. Come on, I'll send you down where you belong. Come, what's keeping you?'

"Over the rifle-barrel his eyes gleamed with frenzied delight.

"Meantime the singing had started again. While the others were looking helplessly at this raving man through the chinks of his shack, Moore, the minister, deliberately leaves them and goes to the door.

" 'Come back!' said the Duke. 'Don't be a fool! Come back, he'll shoot you dead!'

"Moore pays no heed to him but goes in and succeeds in quieting the man. He washes his bleeding wound and ministers to him in every way, and by the time the others dare to come near, he has Bruce resting calmly.

"All night long Moore soothed and tended the sick man, now singing softly to him, and again beguiling him with tales. The Duke spoke to Bruce once or twice, but the only answer was a groan or curse with an increase of restlessness.

" 'He'll have a close squeak,' said The Duke.

" 'He has not been fortunate in his friends,' said the minister, looking straight into the Duke's eyes.

" '*You* might have done anything with him. Why didn't you *help* him?' Moore's tones were stern and very steady, and he never moved his eyes from the other man's face, but the only reply he got was a shrug of the shoulders.' "

For the minister to say that, at that time and in that way, required a heart of love and a head of wisdom born of a yearning desire to save not only Bruce and The Duke but every

creature. It meant that the minister had no doubt that every man is to some extent his brother's keeper, and the surest way to save a man is to make him feel his responsibility to save others, to do which he must deny himself. This minister was just such an extraordinary Christian as to believe all this, not only theoretically but practically, and so he took his own life in his hand, and while he sought to save the dying man he sought also to save the living. How does he succeed?

Bruce there is dying. He calls for 'The Pilot.' The minister comes to his bedside. He confesses his sin and owns the Saviour, but longs to live to show his sincerity.

" 'Read the Prodigal,' he said faintly. The minister read that matchless story.

" 'My letter—in my coat—read!' The last letter from his mother was read to him. It closed: 'And oh, Davie, laddie, if ever your heart turns home again, remember the door is aye open, and it's joy you'll bring with you to us all.'

"The dying man took the letter from the minister's hand, put it with difficulty to his lips, and then, touching the open Bible, he said, between his breaths:

" 'It's—very like,—there's really—no fear, is there?'

" 'No, no;' said Moore, with cheerful, confident voice, 'No fear of your welcome.' "

Bruce is dead. What about the Duke? Now the Duke does a beautiful thing: reaching across his dead friend he offered his hand to the Pilot. 'Mr. Moore,' he said, with fine courtesy, 'You are a brave man and a good man; I ask your forgiveness for much rudeness.'

" 'The Company of the Noble Seven will meet no more.' "

They did meet, however, but when they did, the Pilot was in the chair, and it was not for poker, but for prayer.

CHAPTER V.

HOW TO APPLY THE KEY.

We are living in an age of great events. It could not be otherwise, unless men were wholly indifferent to their opportunities. The person who has the power of a Niagara at his command and yet who has no higher ambition than to do only such things as call for the power of a tiny rivulet, is certainly born out of harmony with his surroundings. But such a person would, indeed, be reprehensible, if in addition to unlimited power to do things, there were placed before him correspondingly large things to be done. This means opportunity on a grand scale, when the needed power and the work needing to be done face each other. Opportunity, then, means to such as appear upon the scene of action grave responsibility.

The Church has just such an opportunity. Within her possession is the Gospel of all blessing, both temporal and spiritual. On the one side is the promise of "All power in heaven and in earth," and that "The gates of hell shall

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not prevail against her." On the other side is the command:—"Teach all nations. Baptize them in the name of the Father, and the Son and the Holy Ghost."

The Church, however, while it is doing a certain good work in the world, comes about as near failing to embrace its opportunity as it is possible to do. With a power greater than a Niagara at her back, with a work calling for a power greater than a Niagara at her front, she still spends her days in comparative idleness, accomplishing little. If Christ meant what he said, That all power is given unto Him in heaven and in earth; and that His Church should, in His strength, go and teach all nations, baptizing them in the name of the Triune God, then the Church is certainly treating Christ and her own mission in the world, in what seems to be, a very light and trivial manner; for she is not only not embracing her opportunity, she is not even planning to do so. Her largest plans and enterprises of a missionary nature are wholly inadequate to the subjugation of this world. They are characterized by such petty, trivial, child's play plans as call for two cents a week, or nickel and dime collections, or thimble and tea-

party gatherings; all making no more impression on the heathen world than the crumbs that fell from the rich man's table, did upon Lazarus' stomach. Not only that; these petty plans of raising money for Foreign Missions make the cause which they purport to represent appear so small and insignificant in the eyes of the members of our churches, that they have little or no concern whether such a cause lives or dies; hence they even fail to provide the crumbs. For a cause that can live on crumbs cannot be much of an enterprise or else can exist without even the crumbs. And the members of our churches, the men of our churches especially, have decided to give their attention and interest to business concerns that call for more than two cents a week. And under the circumstances they cannot be blamed. If that is all the cause of Foreign Missions is worth, and all the demand it has a right to make upon us, then it is worth *less*. But if it has a right to demand from *all* of God's people *all* they have, then why allow the cause to be so belittled and misrepresented as our present plans and policies admit of?

It is time that all churches and church members were aroused to action, else the lamenta-

tion of Christ over the ancient Jewish church, will fittingly fall upon the church of modern times: "Oh Jerusalem, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes!" It is time the church began to look upon this work as Christ looks upon it.

I. If the members of our churches are to be aroused to an interest in this work, Foreign Missions must be presented as an enterprise which concerns every individual Christian.

Christ, in His Word, fastens the responsibility for the evangelization of every creature upon His disciples without exception. Hence, if missions are to be managed on a Bible basis, such a policy must be adopted as will place the responsibility where it properly belongs, viz., upon the individual members of the church. This responsibility for each individual member runs along three lines: Praying, Going, Giving.

Christ said, "Go *ye* into all the world and preach the Gospel to every creature."

Christ said, "Pray *ye* the Lord of the harvest that He will send forth laborers into His harvest."

Christ said, "Give *ye* them to eat."

Thus, as we read the words of Christ on this subject, we find that it was clearly His plan to have every person who became His follower impressed with the teaching that he was henceforth a responsible party for the furthering of the Gospel to the uttermost part of the earth. He not only intended that the Gospel should be preached *to every creature,* but that it should be preached *by every Christian.* He emphasized this by (1) direct commands; (2) clear examples; and (3) striking Providences.

II. Again, if the members of our churches are to be aroused to a greater interest in this work, Foreign Missions must be presented as the *greatest business enterprise* of all time. It is the great and peculiar business of God the Father, and God the Son, and God the Holy Ghost. And according to God's Word and Christ's command it should be the great and peculiar business of God's people to "teach all nations and baptize them in the name of the Father and the Son and the Holy Ghost." *Christ* looked upon this work as the greatest business enterprise of all the ages. But how does the church look upon it? I mean by the

church, the leaders in the churches, that is, the Ministers and Elders. They look upon this greatest work in the universe, as an enterprise to be supported by a nickel and dime *collection* to be taken once, or twice a year in our churches, or to be sustained by some *two cent a week scheme,* which if it worked would net the "enormous amount" of $1.04 a year per member; or to be extended by thimble and tea party gatherings. Is it any wonder that the hard headed, horny handed, steady going business men of all grades of business enterprise in the commercial world, from the peanut-stand keeper to the millionaire, are not aroused to an intense interest on the subject of Foreign Missions, when this business is presented to them in such an apologetic, child's play fashion as all these methods exhibit? No! The way to arouse interest on the subject of Foreign Missions is to present Foreign Missions to the members of our churches as the greatest enterprise of which this universe has ever heard; as an enterprise which demands their fortunes, their lives, their all. Did not the Son of God give His all, and sweat blood and drink gall and lay down His life to save this world? What kind of a policy is this that we

have which sets before the Presbyterian Church a standard of an average of one dollar a year per member for a work for which God gave His life?

III. But *how* now can Foreign Missions be presented so as to cause every Christian to be concerned, and arouse the members of our churches to realize that this is the great business enterprise of the world? The Word of God has given us the *method* and told us *how.*

It is this: set before the churches and individual Christians their *whole duty* in a *concrete* and *definite manner.* Notice, I say, *whole* duty in a definite and concrete manner.

1. This was Christ's way. He set before the handful of disciples which He had gathered about Him, "All the world," as the field of their labors. But "all the world," is too general and abstract, so he breaks it up into *individual* and *concrete* form, and says, *"every creature."* But to bring it still more definitely before their minds, He divides the field into distinct sections, with definite boundaries, and calls them "Jerusalem," "Judea," "Samaria," and "the regions beyond." The regions beyond or the uttermost part of the earth, is an abstract or general expression; so it is given

concrete and definite meaning and specified as occupied by both Jews and Gentiles, and each of these designated as a definite and concrete mission work to be done by particularly assigned churches and missionaries.

2. Let us see what this method has to say to us.

(1.) There are in round numbers one thousand million heathen in the world who have never heard the Gospel. Following Christ's method, it is said that of this number 160,000,000 fall to the Presbyterian Church as her share of the heathen world for evangelization in this generation. We have now, in the Presbyterian church, about one million members. That means that *each member* is responsible, on an average, for the preaching of the Gospel to 160 heathen. That is *your average* share, and *my* average share. That is what this method says to you and me.

What does that mean for my local church? We have, say, 1,000 members. That means that my church is responsible for the preaching of the gospel to 160,000 heathen in its day and generation. That is what Christ's method says to my church.

What does that mean for my Presbytery?

My Presbytery has over 6,000 members. That means that Emporia Presbytery is responsible for the preaching of the Gospel to 1,000,000 heathen in its day and generation. Does this in any way incline one to pray and cry out for help from on high? Does this show one the need of having and exercising more faith if this world is ever to be brought to Christ or Christ to the world? Does this lead one to realize that he must give as perhaps he has never given before, and that these two-cent-a-week schemes are only forms of trifling and playing with the great business of God? When you know that you are personally responsible that one hundred sixty heathen souls hear of the crucified Christ, do you feel any more inclined to *go* and tell them than you did before your duty was made thus clear and definite?

(2.) But this method of Christ's makes the work of Foreign Missions still more concrete and definite. This method take those 160 heathen people, which are your share of the great heathen world, to whom Christ is to be intelligently preached, and locates them in some heathen village. Having them located, it pictures them to us. We find that physically, they have no true conception as to how to care

for their bodies. They have no scientific knowledge of medicine or nursing. When they are sick they are treated by so-called medicine men in a way that makes sickness ten times as bad as it would otherwise be. *Mentally,* they are *ignorant* and *superstitious* to a degree that makes life a burden. *Morally,* they are depraved in heart and soul with leprous diseases of sin that are too terrible to name. Even little children are taught the vilest sins before they know their right hand from their left. Sin, sorrow, and suffering abound on every hand. And this village of 160 souls, who never have heard the Gospel, and who know nothing of Christ's love, and salvation, of His purity and peace, never *will know* of these blessed things, unless *you* tell them or have it done, for it is *your* village.

But for my church, Christ's method of making the work definite and concrete shows us a district where there are 1,000 times as many people, or 160,000 people, the same number for which that church is directly responsible. It calls this district the Chefoo Station, China, and multiplies all the sorrows and sins and sufferers of the village of 160, one thousand times. We hear the cry, "Help! help!" ring

in our ears, night and day, and know that if we pass by on the other side and leave these people in their distress, they will die in their sins and go down into Christless graves; for there are no other people to help them, unless others shall perform their work and ours too; for this is our field, and their blood will be upon us. We are made to look upon them in their sickness and sin and sorrow. Stripped and wounded they will be left to die, unless we go down and pour in wine and oil and bind up and bless in the name of Jesus Christ. Christ's method says to us that either we are the proud, hard hearted, selfish Priest and Levite who came and *looked* upon a brother in distress, and when we *saw* him in his pitiful and helpless condition passed by on the other side, or else we are the Good Samaritan who took his life in his hand, and went to the rescue; and it does not leave any room for doubt as to which one of these two parties we are. A method that will do this is sure to touch the nerve and awaken a sense of responsibility. But, to awaken a *sense* of responsibility is one thing, to arise and *discharge* that responsibility is quite another and different thing. Failure here, is often due to *not know-*

ing how. But the same policy proposed by the Word of God to arouse a sense of responsibility, if still pursued, will lead to the discharge of responsibility and awaken an enlarged sense of duty.

(3.) Consistent with the plan of Christ, there rise up among us, from our churches in the Home land, men and women of whom the Holy Ghost says to the churches, "Separate them for the work whereunto I have called them, and send them forth to preach the Gospel unto every creature. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. But how shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be *sent?* As it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." The scriptural plan for arousing interest in saving a lost world, thus places before the *individual church the duty of asking for and sending forth and supporting Foreign Missionaries of its own.* This method says,

to each local church, "Take at least *one* of these men whom God's Spirit has called and send him forth as *your missionary.* You should at least love your foreign neighbor as yourself. Any church able to support a local pastor on the home field is able to support at least one missionary pastor on the foreign field."

Let a definite proposition like that be deliberately and seriously made to any church, in the light of the foregoing facts, and the members of that church will begin at once to prick up their ears and exclaim: "That sounds like business." The result will be, that where a church gave $100 to foreign missions before, it will now arise and give $1,000 to carry forward the work, and probably some of her own sons and daughters.

(4.) But the method does and says more than this to us.

When a church, like Antioch, sends forth her own missionary pastor, like Paul or Barnabas, that pastor becomes a source of greater stimulation to arouse the Home Church to realize and meet its responsibility to the heathen world and to appreciate the greatness of the business entered upon.

a. The Foreign Missionary pastor sends word back to his home church of the specific needs of his field and through correspondence enlists the interest, prayers, and gifts of the Christians at home for the work and enterprises which he has in hand. For example, if each one of these villages of 160 heathen people could be supplied with a native Christian pastor or teacher, educated and consecrated, such a person, might in a generation of time, convert the entire village to Christ, and save these people for time and eternity.

b. But consistent with the scriptural method we are considering, the Foreign Missionary pastor comes home to the church in this country and gives a face to face presentation of the work he has in hand. He says, for example, that the Mission needs several thousand dollars at once, to erect a Normal School building. He explains how important it is for the natives to be educated and equipped in Christian schools, in order that they may preach and teach consistently the Gospel of Christ. The church readily sees all this through their missionary's eyes, and again, they hear Christ say: "Here is your opportunity to discharge your responsibility to the great heathen world.

Up, and give these thousands of dollars for this great work." This looks so much like business that the members of the church promptly supply the money for this work. But according to the indirect, nickel and dime collection policy they would not have given anything.

(5.) Of course, the responsibility thus pressed home upon the individual is the *average* responsibility of the members of the Presbyterian church. But not all of the members are equally capable of doing the same amount of work. There is great difference of ability and hence of responsibility. Christ, in this method, while He is definite and concrete, is at the same time *just,* and to whom much has been given, of him shall much be required. This, Christ takes pains to show in the parable of the talents, which is a parable explanatory of this very business of extending the Kingdom of God throughout the earth. The man who received ten talents was told to do business with them and occupy as much territory as he could until the Lord came. When the Lord came to set up his Kingdom officially in this earth, that man was given authority over ten cities. Why? Because through the invest-

ment of his influence and wealth he had made a conquest or its equivalent, of that much territory in this world for Christ. So likewise the man with five talents. Each were given to enter into the joy of their Lord for each had done his duty, and each received authority according to his works. But if the man with ten talents had done only a five talent business he would have been charged with failure of duty to the extent of five talents at least. So the lesson is plain, that our responsibility in this work is according to our ability. But it is clear that the *individual* ability in *many cases* is not sufficiently large to enable one to do what appears to be unmistakably the *average obligation.*

How now can we preserve this definite and concrete method of doing this world work and yet not make an unequal distribution of it? The answer to this question is clearly revealed to us in God's Word.

First. While Christ fastened the responsibility for doing this work upon the individual, the method is one applicable to any number of individuals associated together, as a church, or a group of churches, and was so applied by the New Testament churches. It was the church

which was at Antioch which sent forth Paul and Barnabas.

Second. This definite and concrete method is one with the principle of God's word which requires of each person to pay at least a *tithe* of his income into the Lord's treasury. Every man, rich or poor, owes God at least a tenth of his income; and when these tithes are brought together into God's house, they will enable *any* church to adopt and apply this method of Christ's which sets before His people a definite and concrete work, commensurate with their ability, as the best method of getting this stupendous world work accepted of the people of God and accomplished by them.

3. But what, now, is there in this method, of setting before individuals and churches their whole duty in a definite and concrete manner that makes it especially successful in arousing God's people to do this great world work, which is not found in the method of general appeal. What is the secret of its strength?

The secret of strength in this method is KNOWLEDGE.

The field becomes known in all its greatness by being studied and presented in a definite, detailed and concrete manner. The great

trouble with the church today, with reference to Missions, is its ignorance. Christians read some, and hear more, and really *know* very little in a clear, accurate manner on this subject. What they have that they call a knowledge of missions is a very hazy and abstract conception of vast areas of the earth, painted black, representing heathen people of cannibal propensities, or savage dispositions. This area is so large, united and massive that there seems no place for any single one to begin to do work upon it, and there is nothing that stimulates interest. What is needed is a scientific and analytic knowledge of the field. This can be accomplished only by breaking it up into integral parts, and accumulating individual and separate facts, and then classifying the facts according to their proper relations.

People need to know that the heathen world is made up of individuals, and families, and villages, and cities, and provinces, and nations. They need to know the characters of these individuals, and their environment in their homes, villages, and cities, and nations. They need to study the modes of thought and the religion of these individuals, their sins and sorrows and how to help them.

Now this method of Christ, which sets before the church, definite and concrete work, encourages and enables Christians to know these things. Having gotten the facts and data of a certain small section of the heathen world, they reach out after a knowledge of other sections and still others; then they correlate these facts and classify them, and thus they become generally intelligent on the subject. But the study must begin with the mind apprehending single, concrete facts, just as the study of the great science of botany, or anatomy, or geology, or astronomy, or chemistry is begun. Who undertakes to teach any great science by loading the whole thing off on the pupil's mind at once. But take a single fact, or a small group of facts, and bring such before the mind and the mind grasps this. What now is the result? *Interest.* Just so with the study of missions.

Place a definite concrete work before the mind and the mind readily appreciates it, and as soon as the mind is informed, an interest is awakened. Now from this point of intelligent interest, *every thing will logically follow which is necessary for the evangelization of the world.*

(1.) PRAYER. Prayer is the greatest

need in the performance of mission work. It is the first command of Christ, *relative* to mission work. He said, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." But you will remember that before He told them to do this, He spread before them a definite concrete work to be done, and had them *look* on a particular field white for the harvest. How can any one pray for Missions unless he have an intelligent interest in Missions? He cannot and will not. But give him knowledge on this subject and he will pray.

But from knowledge will come another very important and essential element in the performance of mission work, viz.:

(2.) FEELING. It is possible, I suppose, for some people to go, like Priest and Levite, and stand and look upon men, and women and children in dire distress, wounded and dying, and yet turn away from them without pity or compassion. It is possible, I suppose, for certain rich men, likes Dives, to see with their own eyes, the heathen Lazarus lying at their very door, as their very own responsible charge, and yet to be unmoved by the sores which the very dogs would lick from

pity. But I do not believe that it is possible for very many people to see, and hence to know these things, and yet not be moved with a feeling of genuine compassion. Even the Samaritan could not see a hated Jew lie and suffer without compassion; and I do not, I cannot believe that the dogs have more feeling than the Christian church today.

Why is it then, that there is not more feeling on this subject of Missions throughout the church? It is due to the methods we have pursued in our mission policy. What is needed is to place before the people their whole duty in a definite and concrete manner. This will furnish their minds with knowledge, and knowledge will bring feeling,—feeling akin to the love of God in Christ for man. When we *know* we will feel, and not before.

But knowledge will furnish another very essential factor in the performance of the missionary work laid upon the church, viz.:

(3.) GOING. The record of almost every missionary who has gone out to preach the Gospel to the heathen relates to us how that some time previous to his going, he read this book or that book, descriptive of certain heathen people and becoming *informed* he was

not only led to pray and to feel, but to GO. It was after reading Dr. Gutzlaff's appeal, on behalf of China, that Livingstone resolved to fit himself as a medical missionary for work in that country. It was after reading Dr. Buchanan's missionary book, "The Star in the East" that Judson decided to become a missionary of the Gospel in the far East. And so we might go the round. Place before the mind a definite concrete work as Christ did before the early disciples,—Jerusalem, Judea, Samaria, the Jews, the Gentiles, Macedonia, Rome, Spain, and they will become informed on that subject, and will pray and feel and go. The Good Samaritan when he saw, that is, knew, he *went* and ministered to the man in want. When Paul saw the man of Macedonia and heard his cry and knew his need *then* he gathered assuredly that the Lord had called him to *go*.

But still again, when the mind is informed as it will be by the presentation, according to the New Testament method, of definite and concrete objects of mission work, there will be supplied another essential factor, viz.:

(4.) GIVING. There will come from a clear, definite, concrete knowledge of one's

duty, an irresistible impulse to measure one's self upon that duty and accomplish it. Just as Elisha gave his staff to be laid upon the dead child, resting upon his own couch, whose very life he was being held responsible for by the mother; just as he was impelled to go and stretch himself upon that dead body in love and self denial and agonizing prayer; just as the Good Samaritan when he knew of the poor, unfortunate, dying Jew, went to him and gave him the best he had, sympathy, care, and money; so will the Christian, when he knows his duty and sees it presented to him in clear and concrete and definite form, give of his best, his prayers, his sympathy, himself, and certainly that which is too often held dearer than all else, his money, to accomplish the work which is so plainly his to do.

What would this mean if each individual Christian should be led to see his duty to a lost and ruined world, and to measure himself upon that duty? It would mean that one million members of the Presbyterian church would give themselves to agonizing prayer as never before. It would mean that in every church the members would cry, "Oh Christ! thou great head of the church, send forth la-

borers into the whitened harvest!" while their hearts melted with tenderness and their eyes flowed down tears. It would mean that in every church, there would rise up from among its members a goodly number saying, "Here am I, Lord, send me! send me! I want to go!" But it would mean more than that. It would mean that people would measure themselves financially upon their portions of the heathen world. And what would that mean? It would mean that God's people would cease robbing God and at least bring all of the tithes into the store-house, to be used in carrying forward God's work. It would mean on an average, that every church would have its own missionary on the foreign field, and still have abundance in its treasury to supply all home and local demands, and every interest of the Lord's work at home would flourish as never before. That would mean for the Presbyterian church, 8,000 foreign missionaries on the field, instead of 800, and $10,000,000 a year instead of $1,000,000.

4. This method works. I am not giving mere theory.

(1.) In 1895 this method was applied in the Second Presbyterian Church of Lincoln,

Nebraska. The church had contributed the year before, all told, under the heaviest possible pressure that could be brought to bear upon it under the old existing method of making contributions to the general fund,—$163. The next year, by this method, during a year of drought and great financial depression, worse than the previous year, the church contributed more than $800 for Foreign Missions, and increased her offerings to all of the other boards, paid off a church debt, and added more than 100 members to her number, yet financially was really poorer than the previous year.

(2.) In 1897 this method was applied to the First Presbyterian Church of Wichita. The year previous, the church had given all told to Foreign Missions, $321. The next year, Rev. Hunter Corbett, D.D., is proposed as her foreign pastor, salary $600 per annum. He is accepted. But this is not enough. Mrs. Corbett is offered as an assistant, salary $500. She, too, is accepted. But these cannot do all the work required. A physician is needed. The church is offered Miss Effie B. Cooper, M. D., as a medical missionary at Chefoo. She is promptly accepted at a salary of $500 per an-

num. But this force is not yet adequate to reach the masses, for whom the church is responsible before God. A lady evangelist is needed to accompany Dr. Cooper in her work to preach the gospel to the multitudes that wait upon her. Miss Louise Vaughan is offered, if the church will accept her, at a salary of $500. This the church cannot resist doing, seeing the case is so clearly one of need. She is added to their force.

The Normal School at Chefoo, which was built by this church, is turning out each year native pastors and preachers, who are greatly needed as evangelists, but whose support must be looked after. A fund sufficient to support a score or more of these is created by the church at salaries ranging from $30 to $60 per annum. Thus the work grows apace. The Woman's Missionary Society assumes the support of Mrs. Corbett. The Young People's Missionary Society is responsible for the salaries of Dr. Cooper and Miss Vaughan. The church congregation is responsible for Dr. Corbett's salary, encourages and superintends the support of native pastors, Bible women, scholarships, teacher's salaries, etc.

The effect of this has been most beneficial

and blessed in its spiritual results. During the past eight years eleven hundred or more members have been added to this church, and the church has closed each year with a balance in its treasury, besides paying a large church debt.

"When walked on earth the incarnate Son of God,
The Tempter showed Him from some mountain tall
Earth's kingdoms with their glory spread abroad,
And for a moment's worship offered all.
What He as fief from Tempter justly spurns
That conquers He through bitter pain and loss;
And lifting high earth's diadem, he turns
And says to each disciple, 'Bear My Cross;
Earth's kingdoms now in all their sorrow see,
I die for them from sin to set them free;
Go seek and save the lost,
Redeemed at countless cost,
All will I give thee, if thou follow Me.'

"Our Lord and Master, we Thy voice have heard;
We claim Thy promise, we accept Thy cross;
Forth would we go, obedient to Thy word,
To win the world by sacrifice and loss.
Our faith is weak, but Thou canst make it strong,
Our flesh is strong, but Thou canst make it weak;
The praise and glory unto Thee belong,
Give us the victory that for Thee we seek.
'Christ for the world'—to heal its age-long pain,
'The world for Christ'—whose right it is to reign.
Give Him the praise,
Through endless days,
And Heaven and earth repeat the great Amen!"

CHAPTER VI.

WHO HOLDS THE KEY?

These are not times for indecision. Today, he who doubts is damned. It is so in every sphere of life. It is pre-eminently true in the sphere of Christian activity. We need, we must have, pastors and people who will dare, do, and die for their convictions. Only such are acceptable with God or man. A double minded man is unstable in all his ways; let not that man think he shall accomplish anything of worth. The pastors of our churches must be right on this question of Foreign Missions if the key to the Kingdom is to be applied. Christ said to His *disciples:* "I give unto you the keys of the Kingdom of Heaven." The ideal pastor for Foreign Missions makes the ideal church for Foreign Missions. "Like priest like people." Get the preachers right on this subject, and our churches will be right. And I do not mean by right, right simply in theory and preaching; I mean right in practice. And I do not mean by right in practice, right simply in the ordi-

nary practice of taking up a collection once or twice a year for Foreign Missions, or preaching eloquent, biographical and historical sermons on Foreign Missions. This subject is not one that can be handled or appreciated in that way successfully. I will prove this to you before I am through, as also my other statement that if you have the preacher right on this subject the people will be.

I. If the minister is to discharge his missionary obligation he must be a man who believes literally in the Great Commission.

1. He must believe that Jesus Christ meant that His disciples of each generation should go forth and preach the Gospel to every creature of their generation. No interpretation of Christ's word is more absurd or puerile than that which says that this work of making Christ known to every creature was meant to refer simply to the early disciples of Christ's day, except that interpretation which shoulders this work off upon some generation of disciples in the future, aided and abetted, to be sure, by some slight efforts put forth by certain preceding generations of Christians, such as ours, as a preliminary accessory to the final work.

Away with such wresting the Word of God in order to escape the responsibility of doing this work of God! Christ said, "Go *ye* into all the world and preach the Gospel to *every creature.* Go ye and teach *all nations.*" Christ died in good faith for every creature; and He himself tells us that it behooved Him to suffer and to rise again from the dead on the third day, *that* repentance and remission of sins *should* be preached in His name among *all nations.*

The presiding officer at one of the leading meetings of the New York Ecumenical Conference charged upon God the responsibility of the inactivity of the church for centuries after the Reformation, in the work of Foreign Missions; saying that God blinded the eyes of the church to this command, which now we see shining on every page of His Word, and covered, as it were, this light, so we could not see it, and ignite our torches thereat and bear glad tidings of salvation throughout the world, until He got ready to illuminate our minds and have the work done. If that does not slander God then I know of nothing that does, unless it is to affirm that God is *still blinding* multitudes of the church to this clearest command of His

Word. What! Did not God die in Jesus Christ to save the world 1900 years ago? Did He not say then, "Go ye into all the world and preach the Gospel to every creature?" If this command is hidden from the church, or ever was so hidden, it is to such as *will not see*, in whom the *god of this world* hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the image of God, should shine unto the uttermost parts of the earth. The ideal pastor for Foreign Missions, I say, believes that Jesus Christ meant what He said, when He gave the command "Go *ye* into *all* the world and preach the Gospel to every creature."

2. The ideal pastor for Foreign Missions believes that the command to go and preach the Gospel to all nations carries with it the power to convert all nations to Christ.

That old serpent, called the Devil and Satan, which deceiveth the whole world, is just as subtle as he ever was; and he never works more subtlely than when he operates in connection with the great truths of God's Word, such as "Ye shall not surely die," or "Ye shall be as God."

In connection with this most glorious work

of preaching the gospel to every creature and the inspiring truth of Christ's coming again to this earth, he has managed to operate so as to rob both of these of their largest practical encouragement and inspiration.

"Yes, go," he says, "if you will, and preach the gospel to every creature, evangelize every creature, yet if you go (and this he makes very many believe is the very Word of God, itself) "you must not expect to convert them to Christ, or even the most of them. A few will, perhaps, be gathered out here and there of God's elect ones, but you, i. e., the church, must not feel any responsibility of bringing the whole world under the saving influence of the gospel of Christ." What an apology to be styled the word and work of God! No wonder the church holds back, heartless, before what is made thus to appear such a hopeless enterprise. The ideal pastor will sweep all such disheartening deceptions aside with the plain teaching of Christ, in the words of the Great Commission itself; "All authority hath been given unto me in heaven and in earth. Go, ye, therefore, and make disciples of *all the nations,* baptizing them in the name of the Father, and the Son, and the Holy Ghost; teaching them

to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Here is a five-fold assurance of victory to Christ's disciples if they will go into all the world and preach the Gospel to *every* creature:

1st. "All authority hath been given unto Me in heaven and in earth. Go, ye, therefore!" He who commands to go has power omnipotent to bestow, and to draw all men unto Him, when He is lifted up. As clear as the command to go, so certain is the assurance of conquest.

2nd. "Make disciples of all nations." This clearly means to convert all nations and make them Christian. The command to do this is just as clear as the command to go, and the power just as sure.

3rd. "Baptizing them into the name of the Father, Son, and Holy Ghost." This means the same as the foregoing,—a subjugation of the nations, by the command and authority of Christ.

4th. "Teaching them to observe all things whatsoever I have commanded you." This is but another way of saying the same thing:—make all nations Christian.

5th. "Lo, I am with you alway even unto the end of the world." What else can this mean than a conquest of the nations, from the beginning to the end of the age of grace, if the presence of the All powerful Christ goes with His disciples as they preach His Gospel unto *every creature?*

Shall we exclaim with Fuller, when Wm. Carey spread before him the triumphs of the Gospel, if preached to the heathen: "If God should open the windows of heaven, might these things be!" Rather shall we not declare, "If we will do our part, God will open the windows of heaven and pour out a blessing from generation to generation that there shall not be room enough to receive it,—even the salvation of this lost race?" Is anything more inspiring? Away with such an unscriptural, diabolical, funereal conception of Foreign Mission work, which starts a man away from home with the assurance, that, in his case, the path of duty is the way of failure; that the songs of those whom he will see redeemed will certainly be drowned by the weeping and wailing and gnashing of teeth of the damned, to whom he has preached the Gospel in vain; while *his* reward is on high. Could anything

be more dispiriting and utterly foreign to God's Word, which commands us to go out into the streets and lanes of the city, the highways and hedges, and *compel* men to come in; which says, "the gates of hell shall not prevail against us, and that, "if Christ be lifted up He will draw all men unto Him?" Christ, for the joy that was set before Him, endured the cross, despising the shame. He was to see of the travail of His soul, and be satisfied. This was His inspiration. This may be our inspiration; and the ideal pastor for Foreign Missions must have such a vision. If the church has not had such success, it is because she has never obeyed her Lord's command.

II. Again, the ideal pastor for Foreign Missions has the courage of his convictions.

One of the most subtle subterfuges of the devil, when he comes across pastors who really believe in Foreign Missions, is to scare them out of their convictions by saying to them through the mouth of some pious saint, "Now we can't do much along this line of Foreign Missions until we get our church debt removed, or a new church built, or your salary secured, or increased, or a pipe-organ, or the other people recover from the hard times. You

must not press this matter, for the people won't stand it." Hereupon 99 out of 100 of our pastors get weak-kneed, and drop a nickel or dime or possibly a dollar in the missionary slot machine for themselves and take up a nickel or dime collection from their people and let this matter, for which the Son of God gave every drop of blood in His body, go along easy.

God give us pastors who have the courage to say kindly to each of these pious frauds, calling themselves saints, "Get thee behind me Satan: for thou savourest not of the things that be of God, but of the things that be of men." Unless we expect to let our *Saviour* go, we will not let this matter go,—but we will *make it go,*—and go, too, in a way that will mean business, and in no two-cent-a-week child's play manner.

This will mean, perhaps, to stir up a hornet's nest for a little time in the local church; but the hornet's nest will soon be transformed into a beehive and the church will become a place humming with business for God, where God's Word will be precious, "sweeter than honey and the honeycomb" to multitudes far and near.

Better is it that no new churches should be

built, and no old ones paid for, and ministers' salaries go unprovided, and people never get out of debt, than that our churches should put off this work of world-wide salvation while they live for self and become solely self-centered. Let our pastors rise up with the courage of their convictions and smite these churches hip and thigh with the living, loving word of God, until they repent and exclaim, as they will, "Before I was chastened I went astray, but now have I learned thy law." To lead a church to discharge its duty to the foreign field may mean that pastors will have to surrender some of their salary and some of the comforts of life, and take risks of surrendering their pastorates, but what of that? They will own their Lord. I am confident that God is looking up and down the land for pastors who are willing to do these things for Christ's sake and the Gospel's. Neither shall they in any wise lose their reward.

I know a pastor who went down a little way into the valley of Gethsemane with Christ, and came out refreshed and strengthened after a season of hard struggle over this matter. After placing this work before the church in a manner somewhat commensurate with the

needs of the world and ability of the church, asking the church for $1,000 where before they had given $100, he was met by the board of trustees and told that he must not press this upon the church, otherwise his own salary would have to be lessened. The pastor said, "Very well, brethren, if you will not join me in this, then stand by and see the salvation of the Lord; this thing is going to be done at whatever cost to myself, for I am convinced that the cause of Christ and the life of the church demand it." And it was done. At the end of the year the church had raised almost $1,000 for Foreign Missions, paid off its debt, paid the pastor in full, paid all other expenses, had money in the treasury, and had added 100 people, by conversion, to its membership. Besides this, the board of trustees and every body else in the church was converted to the missionary idea, and the church took front rank, not only as an ideal church for Foreign Missions, but as an ideal church in every other good work for God and man, and has grown from a little church of 35 members, a few years ago, to one of the leading churches of the Presbyterian denomination.

I know another pastor who had the same

missionary convictions, and a church of about 400 well-to-do people. There stood with him a number of his people ready to back him in an heroic forward movement for Foreign Missions, but the trustees threatened his salary, and discouraged such a step. He yielded to the opposition. Result: the church from that day began to fall behind in their pastor's salary,—(a thing they had never done before) and to lose interest generally in all lines of work, going from bad to worse, until what was one of the most prosperous churches in the state, in a great city, with large opportunities all about it, became so possessed of dry rot, that the pastor had to withdraw, and the church fell into a pastorless and almost helpless condition. The pastor himself told me, he did not doubt that the church, at that time, grieved the Holy Spirit so greatly as to occasion His withdrawal for a season.

Nothing is more certain or more susceptible of proof than that the ideal pastor for Foreign Missions makes the ideal church for Foreign Missions; but more, the ideal pastor for Foreign Missions makes the ideal church in every particular.

Baxter said of the preachers of his time,

that they did not look over the palings of their parishes. Nothing makes a preacher smaller or a parish smaller than to live a circumscribed selfish life. On the other hand nothing enlarges a preacher's life and the usefulness of himself and his church so much as for him to catch the spirit of S. J. Mills, which is the Spirit of Jesus Christ. "Although we are very little creatures," said he, "we must make our influence reach round the world." Until a preacher realizes that he and his church are to be as a city set on a hill which cannot be hid, and as the salt of the earth, and the light of the world, they are of small account to save or savor or illuminate the locality in which they are placed; for the salt has lost its savor, the light is under a bushel, and the city will be as Sodom and Gomorrah.

I agree most cordially at this point with Dr. Charles Cuthbert Hall, who says: "As for the man who shall enter the pastorate at home; he cannot be an able minister until his torch has been kindled at this altar of Foreign Missions, his lips touched with this living coal. Deny him this access in his ministerial training, fail to provide him with the world-wide interest, neglect to teach him how to lift up

his eyes and look upon the white harvest fields of the world, omit to conquer him with the missionary idea, and he goes forth into the world lagging behind the eager spirit of his time, shackled with disadvantage, condemned in an age of catholicity to lead a life of provincialism.

"He requires it for himself that he may become a man of vision, a man of large and powerful conceptions, a man of capacity to inspire others." The truth is

> "It takes a soul
> To move a body: it takes a high-souled man
> To move the masses even to cleaner sty;
> It takes the ideal to blow an inch inside
> The dust of the actual."

But given a man with the true missionary ideal and vision, and he will turn and overturn in his church and community until he shall have wrought such wonders for God as will make the ears of them that hear thereof to tingle. He will move the church, he will move the community, he will move the world Godward and heaven manward.

CHAPTER VII.

THE TRIUMPH OF THE KINGDOM.

The student of history cannot fail to be impressed with the fact of progress. "Through the ages one increasing purpose runs." There is a purpose, it is an increasing purpose, and this purpose is continuous. Progress may be slow, it may seem at times to "halt on palsied feet." One even declares that "A stationary state is by far the most frequent condition of man as far as history describes that condition; the progressive state is only a rare and occasional exception." But no one who studies the end from the beginning, or compares the present with the past, can deny the fact of progress, especially if such an one is cognizant of the marks of true progress.

It is not progress, simply "that we should be able to travel at sixty instead of six miles an hour." It is not progress simply "that our legislators in city and nation should be chosen directly by the people." It is not progress simply "that each morning our newspaper

should lie on the breakfast table, putting the news of the world's chief events during the previous twenty-four hours before us." These may be signs of progress, but if progress is simply or essentially a marvelous manipulation of the things of the material universe, a gratification of the desire of the flesh, the desire of the eyes, the pride of life; then it is only a question of time when Progress, too, will go into the grave, for these all shall wax old as doth a garment. Even Professor Huxley agrees with the Word of God in this particular. He says:

"If for millions of years our globe has taken the upward road, yet some time the summit will be reached and the downward route will be commenced. The most daring imagination will hardly venture upon the suggestion that the power and intelligence of man can ever arrest the procession of that great year."

Kirk White asks,

"What is this passing life?
A peevish April day;
A little sun, a little rain,
And then night sweeps along the plain,
And all things fade away."

Progress pertains to things that are divine

and enduring; it has to do with character, and spiritual life, and immortality. Progress has to do with the triumph of the Kingdom of Heaven. Hence I wish to call your attention in this chapter to the theme, The Triumph of the Kingdom of Heaven.

I. The triumph of the Kingdom is a triumph of Truth. Jesus Christ says, "The Kingdom of God is within you." Again he repeated this in another form by saying: "Ye shall know the truth and the truth shall make you free." Again, "My kingdom is not of this world; if my kingdom were of this world then would my servants fight for me that I should not be delivered unto the Jews. But now is my kingdom not from hence."

"Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born and for this purpose came I into the world that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him, What is truth?" Here we are clearly taught that the triumph of the Kingdom of Christ is a triumph of truth.

As rapidly as men have come to know the truth so the Kingdom of God has triumphed

in this world. For, the Kingdom of God is first within. Ideals are before reals. Where and when true ideals become real, where and when the word of God becomes flesh and dwells among men, there and then, and only there and then, does the Kingdom of God become triumphant.

The Word says, "Where there is no vision the people perish." Professor Hart says, "Great ideals precede and cause great achievements. The ideal Achilles made the real heroes of Marathon and the Granicus."

1. That the triumph of the kingdom is a triumph of truth, i. e., that a coming to know the truth on the part of the people, conditions the coming of the kingdom among men, is seen when we consider how patiently God worked to get lodged in the minds of men a true knowledge of Himself,—the King.

"To the Jew was assigned the distinguished task of receiving, holding, and bearing witness to the knowledge of the one only living and true God, the Creator and King of the whole earth, who loves righteousness and hates iniquity; and this in a world where outside of Palestine, polytheism was universal, and pagan darkness. But, the training of this people and

the accomplishment of their mission required not less than fifty generations."

Why did God wait all those years before he announced, The Kingdom of Heaven is at hand? Simply because the triumph of the Kingdom depends upon the triumph of truth over error, and a knowledge of the one only living and true God is the first step out of darkness into light. But, as Douglas Mackenzie says, "When we stand with Abraham and behold in his faith the faint beginning of monotheism; when we trace the growth of that faith through the critical periods of Israel's history; when we realize that here a new phenomenon is before us, namely, a faith which grows purer and stronger, instead of baser and weaker, with the flight of time, one which becomes grander and deeper in its intellectual assertions instead of falling away into the inept, the vague, the puerile,—then the conception of God who has taken hold of individual men and of man's history assumes an overwhelming authority. When at last we see and watch and prove Jesus Christ, and find that through Him we have a life of intercourse with God, the evidence becomes irresistible that here at last the real relations of mankind to

the Eternal are made known, that now a fellowship with God can be experienced which will carry the moral nature of each man forward to its true glory." "This is life eternal," says Christ, "that they might know Thee the only living and true God, and Jesus Christ whom thou hast sent." And this is, indeed, a glorious triumph for the Kingdom. What I am trying to teach here may be better understood by an illustration:

"It is said that one day an intimate friend of the poet Tennyson said to him: 'My dearest object in life, when at my best, is to leave the world, by however little, better than when I found it; what is yours?' "

Now if that person succeeded in accomplishing his desire, in so far as he left the world better, he caused the Kingdom of God to triumph.

But Tennyson's answer was: "My greatest wish is to have a clearer vision of God."

Why did the great poet choose this rather than the other? Because the vision and knowledge of God goes before the work of extending the Kingdom of God. The man who has a clear vision of God will meet all the tests of a right life.

But when this victory of truth over error is made, when the knowledge of the only living and true God is given, and the result preserved "in an incomparable Book, the Bible, overflowing with the loftiest thoughts and emotions, clothed also in language possessing beauty and energy unmatched," truth has triumphed only sufficiently for the announcement to be made, "The Kingdom of Heaven is at hand!"

2. Now, again, we learn that the triumph of the Kingdom depends upon man coming to know the truth, when we observe how patiently God has worked to teach the race the *true idea of the Kingdom of Heaven,* itself. Not only must there be a true idea of the King, but also a true idea of the Kingdom.

When Jesus Christ was here upon earth, He had very much to say and teach concerning the Kingdom of Heaven. Indeed, this was the burden of His life. "He undertakes to establish on earth the Kingdom of God and to make men conscious of its existence and character." But His disciples, up until the time of His death and after, seemed to fail utterly to grasp the significance of His words. At the very time of His ascension they were still thinking of a narrow, Jewish, world Kingdom, and

asked, Wilt thou at this time restore again the Kingdom to Israel? At the time of the outpouring of the Spirit on the day of Pentecost, however, the idea began to take possession of them that Christ's Kingdom was "a new and spiritual relationship centered in Himself, a brotherhood of lovers, taking precedence of all human ties, including all sexes, ages, classes, and covering ages of time."

But this idea of the Kingdom of God, like the idea of the King—the only true God—has been slow in getting possession of the minds and hearts of mankind. Only now, after more than fifty generations have gone since Christ promulgated this doctrine of the Kingdom, has this truth found such lodgment in the minds of men as to make the triumph of the Kingdom over the whole earth, a possibility.

But as one says: "A new hope and a new vision have been slowly dawning on our inapprehensive minds. The vision is that of all nations drawn irresistibly into one common life; the hope is that the forces which make the nations one will prove adequate to secure a permanent progress. The nineteenth century opened when that vision was before few if any minds, whether of poet or saint. Men could

not think of the one life of mankind, with Africa an unknown darkness, India in pristine disorder, China enjoying still her ancient slumber and her impenetrable dreams, Polynesia but a number of scattered spots of human degradation in the Pacific ocean. Today we are gazing on the rapid realization of the unity of mankind in commerce, politics, education, and religion. These forces are daily increasing the communion of all parts of the world with one another and deepening the interdependence of all races and nations."

Here, now, we have the conditions of the triumph of the Kingdom. "On the one hand, the object of Christian faith is a Being who is manifested as at once holy and loving. On the other hand, this Being, the living God is manifested as seeking and securing the fellowship of all men."

On these two great ideas hang all the law and the prophets. "Hear, oh Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart and with all thy soul and with all they mind and with all thy strength. This is the first and great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself."

II. How is the Triumph of the Kingdom to be secured? Only by personal loyalty to the truths of the Kingdom. By personal loyalty is meant the practical outworkings of the inward principles, the natural, harmonious, outward testimony of the supernatural, holy, inward teaching.

"Are you a society," was asked of George Macdonald's Robert Falconer when he worked among the poor in London. "No; why should we be anything. We are an undefined company of people who have grown into human relationship with each other naturally through one attractive force,—love for human beings."

This is what Christ meant when He said, "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened."

There is outward organization, but it is the outgrowth of an inward principle. It is not by might nor by power, but by my Spirit, saith the Lord. If my Kingdom were of this world, says Christ, that is, of the world's way or organization, then would my servants fight, but now is my Kingdom not from hence. I do not believe that any stroke of the sword, as such, ever advanced the Kingdom of God.

Wars have emphasized great ideas, and like the law may have been used as schoolmasters to lead men to know the truth in Christ. But if the sword has ever been used under God's sanction, I believe it has been in judgment "when the cup of iniquity was already full," and because God's people were not faithful in their testimony to the truth. What is the meaning of those parables of the Lord concerning the Kingdom?

1. "The Kingdom of Heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares,

and bind them in bundles to burn them: but gather the wheat into my barn."

But what is the meaning of this parable? Is there no protection that man can use against the enemy and tares? Yes. It is found in the character of the good seed and faithful sowing. Christ himself explains:

2. "Another parable put he forth unto them saying, the Kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among the herbs, and becometh a tree, so that birds of the air come and lodge in the branches thereof."

Again, the Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

The good seed of the Kingdom conquers by displacing. Teach the truth. Teach it by tongue, by pen, by example; living it, and dying for it. Sow the good seed of the Kingdom in season, out of season, beside all waters, in politics, in business, in social life, in home life, in tears. "He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with

him." This is an individual matter, but it concerns the progress of the Kingdom of God. Whatsoever a man sows that shall he also reap. Yes, and the harvest he reaps will either enrich or impoverish the Kingdom of God, and so advance or retard its progress.

"A sower went forth to sow.
On his cheeks was the health-lit glow
Of the young and strong,
And the life that is long,
And the brain that is swift to know.
He had no measure
To gauge his pleasure,
But, sowing his seeds
Of designs and deeds,
He had little care
Was it wheat or tare
Which he sowed broadcast
In the earth. At last
Thick and strong were the seeds.
Alas! that they were but weeds.

"A sower went forth to sow,
In his heart was the faith-fed glow,
And the love and zeal
Of the men who feel
That only the best should grow.
He sowed for others,
All men his brothers;
And fair were the seeds
Of designs and deeds

Which with pains and care
And in earnest prayer
He sowed broadcast
In the earth. At last
His fields were filled with the best—
And earth, rain, and sun did the rest.

"A reaper, with low-bowed head,
A heavy, reluctant tread,
Was forced to stand
On his weed-spoiled land
Which none might reap in his stead.
Too late repentings,
Regrets, lamentings;
The crops from the seeds
Of his evil deeds
To his shame and sin
Must be gathered in.
He turned in pain
From the task; but in vain
Did he loiter, struggle, or weep—
That which he sowed, that must he reap.

"In harvest, when fields were white,
A reaper went forth in the light,
And the radiant morn
And the golden corn
Filled his soul with a strange delight.
There was no weeping
In his glad reaping;
But wonder at wealth
Which had come as by stealth;

For his sheaves were great.
Then his heart, elate,
Asked the angels 'Why?'
And their low reply
Was not heard by his ears alone—
'Thou art reaping as thou hast sown.'"

The Kingdom of Heaven is like unto a man which sowed good seed in his field.

III. What progress has been made toward the triumph of the Kingdom? The morning cometh!—Christ's Kingdom has always been a coming Kingdom. This is according to the teaching of Christ. We read: "And he said, So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself, first the blade, then the ear; after that, the full corn in the ear."

D. L. Leonard says: "Four stages of growth may be distinguished in the progress of the Kingdom of God. First, the time of seed-planting and germination, which includes the first two millenniums; next the early Christian centuries, when the blade began to appear; then the last two hundred years, which may

be fitly termed earing-time. The fourth, the full corn in the ear, is yet future, but is not the heavenly harvest evidently ripening around the whole earth, and is not the sublime consummation already within the range of human vision?"

"I suppose," says Wardlaw Thompson, "every generation is inclined to say that its experience is the most remarkable ever known in the history of the world. But this has been a very remarkable century in many directions, and to me the most remarkable feature of this most remarkable century is the wonderful way in which all the processes of God's providence seem to have been focussed on the work of extending the Kingdom of God . . . At the beginning of the century the Church of Christ as a whole was actually opposed to this work. Today every section of the Church of Christ feels it to be its duty to have its missions, its missionary society, and, though there are still a large number of people who, at heart, are lukewarm—the best of them lukewarm—yet it is respectable even for them to subscribe to further the Gospel in all the earth. Now that is a very remarkable change of feeling."

1. Notice that the idea of the one living

and true God, as King, is in a fair way to become now well nigh universal. Says Dr. Gulick, "All forms of polytheism are doomed to extinction. At one time polytheism was the belief of all nations of the world. But the extent of its rule has been constantly diminishing. Today there is no polytheistic self-governing nation of any size on the face of the globe."

2. Notice, too, the spread of the knowledge of God in Christ as reconciling the world unto Himself is coming to cover the earth as the waters cover the sea. The adherents of Christianity at the end of the tenth century did not exceed fifty millions. At the end of the fifteenth century they numbered one hundred millions. During the past one hundred years Christianity has gained nearly three times as many adherents as it did during the first fifteen hundred years. The numbers of those who today are living under Christian standards and ideals of moral life and conduct, whether professedly followers of Christ or not, is about 500,000,000. This five hundred million or one-third of the whole population, govern about nine hundred million people or about two-thirds of the world's population. Besides this, the Protest-

ant nations alone rule about twice as much territory as all the non-christian nations combined.

All these things point to one inevitable conclusion: the certain triumph of the Kingdom of Heaven.

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more.

"For Him shall endless prayer be made,
And praises throng to crown His head;
His name, like sweet perfume, shall rise
With every morning sacrifice.

"Peoples and realms of every tongue
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name.

"Blessings abound where'er He reigns;
The prisoner leaps to lose his chains;
The weary find eternal rest,
And all the sons of want are blest.

"Let every creature rise, and bring
Peculiar honors to their King;
Angels descend with songs again,
And earth repeat the loud Amen."

How soon this shall be depends in large

measure upon you and me, and what we think of the cause. In fact, it is a question of our appreciation of Jesus Christ as our Saviour and Lord, and whether we are willing to deny ourselves, and take up the cross and follow Christ, who said, Except a corn of wheat fall in the ground and die it abideth alone, but if it die it bringeth forth much fruit. Are we willing to be witnesses, martyrs, for Christ's sake and Gospel's?

Truly does M. L. Gordon ask in poetic strain:

"Is it worth while with life's fierce storms to wrestle,
To face and fight the driving wind and rain,
To stretch and strain each nerve, and bone, and muscle,
O'er flaunting foes a victory to gain—
Is it worth while?

"Is it worth while the steep ascent of heaven
To climb with aching limbs and weary feet,
By hope and duty ever onward driven,
Deaf to the siren ease, with songs so sweet—
Is it worth while?

"Is it worth while to sow beside all waters
The precious seeds of faith, and hope, and love;
To rest not till earth's many sons and daughters
By righteous fruits make glad e'en heaven above—
Is it worth while?

"O gracious Christ, at thy dear feet low falling,
In thy dear wounds our trembling hands we press,
And thee our pattern and our Lord now calling,
We lose our doubts our hearts at times confess.
It is worth while!

"For thou didst bravely give thy life for others,
Didst bear the cross and walk the way of shame;
So naught for men whom thou dost call thy brothers
Should daunt the hearts that bear thy blessed name—
It is worth while!"

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